URDU IN ROMAN SCRIPT

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

Yeh Qur'an jo hum naazil kar rahe hai Momino ke liye toh sara-sar shifa aur rahmat hai. Haan zalimon ko bajuz nuksaan ke aur koi zyadati nahi hoti.
(Sure Bani Israil-82)

NAZR-E-BAD AUR JAADU KA ILAAJ

"Qur'aan-o-Sunnat ki Roushni Mein"

(Har khaas o aam ke liye aasaan tareeqa)

Tahqeeq
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Janab Shafeeq Alam Khan Jamai
Janab Mohammed Irfan Umri

Urdu in Roman Script

Nazr-e-bad aur jaadu ka ilaaj

"Qur'aan-o-Sunnat ki Roushni Mein"

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Naam Kitaab : Nazr- e- bad aur Jaadu ka Ilaaj

Tahqeeq : Moalij:Mohd Mustafa Sharief (Mazher)

Saal : 2014

Safhaat :10 3

Hadya : @ [illegible]- 100

Milne ke pate

- Sumayya (Rzt) Welfare & Educational Society
  # 143, Near Masjid, Bearer's lane, Sikh Village,Secunderabad -3 TS India.
- *Al-Ather Islamic Center, Purani haweli, Hyderabad*
- *Faizi Book Depot, Towli chowki, near hotel Limra, Hakeempet road, Hyderabad.*
- *H.NO-18-8-104/63/2 Near Masjid-e-Hajra Raja ka baagh Edi Bazar Hyderabad*

Fehrist Mazameen

1. Apni Baat

Tamaam qism ki hamd-o-sana aur taareefat Allah subhanahu wa ta'ala ke liye layeq aur zeba hai, jo tamaam aalameen ka Rab hai, Palanhar hai, jo Rahman hai, Raheem hai. Allah Ta'la ke hum par itne ehsanaat hain ke un ka jitna bhi shukr baja layen kam hai, karodoh darood aur salam ho aakhri Nabi Muhammed Sallallahu alaihi wa sallam par jinhein Allah Ta'la ne Rahmatul Lilaalameen banakar bheja.

Allah Ta'la ka behad ehsaan aur shukr hai ke Allah Ta'la ne is naa cheez ko yeh kitaab likhne ki taufeeq dee. Allah Ta'la ke fazal aur karam se guzishta kitaab "Shirk kya hai" jo ke Roman English mein hai, ko aap logon ne saraha, pasand kiya is ke liye main tamaam qariyeen ka tahe dil se shukriya adaa karta hoon. Aap logon ki himmat afzayee se ek aur kitaab likhne ki housla afzayee huye. Meri nayee kitaab ka unwaan hai "Nazr-e-bad aur Jaadu ka Ilaaj".

Waqiya yeh hai ke main haqeer Alhamdulillah daawat-o-tableegh ke kaamon mein Tan, Man, Dhan se masroof hoon. Isi liye main kayee jagah bayanat sunne ke liye jaata rahta hoon taaki main zindagi mein deen par amal kar sakoon aur doosron ko deen ki daawat de sakoon. Isi silsiley ki ek kadi mein

Masjid-e-Fatima Hashmatpet mein taqreeban panch Juma tak Moulana Irfan Umri saheb ke bayanat sunne ka ittefaaq hua. Jis mein unhone Quran-o-Hadees ki roushni mein Jaadu ka ilaaj aur jaadu se bachne ke tareeqe, jadugar ki pehchan waghaira par tafseeli bayanat diye. Unhone zor diya ki ummat ko shirk-o-bidaat ke ilaaj se bachakar logon ko Qur'an-o-Hadees ki roushni mein ilaaj karna chahiye. Yahan tak ki aurton ko bhi aage aana chahiye. Unke bayanat mere dil par naqsh hogaye. Isi dauran mere dost Janab Khizer bhai ne mujhe housla dilaya ke tum bhi yeh Ruqiya Shariya seekh kar ummat ko fayda pahonchao. Unki nishan dahi par maine mere Ustad Janab Yousuf Hussain(Burhan) saheb se din raat ki mashaqqat ke baad Ruqiya Shariya seekha. Allah Yousuf bhai ko aur mere khair khwahon ko jaza-e-khair de. **AAMEEN**

Dar asal Ruqiya padhna logon ki islaah ka behtreen zariya hai. Logon ko Qur'an-o-Hadees ki roushni mein bataya jata hai kis wajah se Asrat,Jaadu waghaira hum par haavi hote hain aur kis tarah is se bacha jaye.

Aaj ummat ka ek bada tabqa, jadu asrat nazar-e-bad ka shikaar hai. Jadu jinnat aur aaseb se taalluque rakhne wali beemariyon ke ilaaj ke liye

kitab-o-sunnat ke bayan kiye huye tareeqon se hat kar beshumar log shaitani aur tilismati karishmon ka ilaaj karte nazar aate hain, jin ki aksariyat to mahez wahmo khayal ke zer-e-asar khud ko mareez samajhti hai magar kuchh log waqayee in jinnati beemariyon ka shikar hote hain. Yeh log apni kam ilmi, naadaani aur aqeede ki kamzori ke baais aise fitna garon ke changul mein phans jaate hain jo naa sirf unka paisa barbad karte hain balki deen aur eemaan bhi gharat kar dete hai. Isi liye ye hum sub ki zimmedari hai ke logon ko shariyat ki roushni mein durust rahnumayee faraham ki jaaye aur unhein shayateen, jinn-o-ins ke fitne se aagah rakha jaye taaki naam nihad aamil, jaahil sofiya, nujoomi aur maal-o-daulat ke pujari un ki daulat aur izzat par daaka naa dal sakein aur woh un tamaam shaitani karindon se mahfooz rah sakein jinhone apna jaal is duniya mein har jagah phaila rakha hai.

Main bilkhusoos apne dost Mohd Asif khan Saheb aur Mohd Jaweed saheb ka bhi tahe dil se shukriya adaa karta hoon jinhone mujhe Ruqiya Shariya seekhne ka housla dilaya aur meri himmat badhayee.

Waise kayee waqiyaat hain un mein se main chand waqiyat ka zikr karna chahta hoon jismein

mere Ruqiya padhne par Allah Ta'la ke fazal aur karam se logon ko shifa huyee. Mere saath chand waqiyaat pesh aaye uska zikr InshaAllah aage karoonga.

Allah Ta'ala se dua hai ke hum tamaam logon ko Nazrebad,Asraat,Jaadu Tona se mahfooz rakhe Aameen.

Is kitaab ke tarjume mein koi naa munaasib lafz aur jumlaa aap qaariyeen mahsoos karein to neeche diye huye address par ittelaa farmaa kar Allah se ajar ki umeed rakhein kyunki Allah ki zaat khataon se paak hai, baa kamaal hai aur us jaisa koi nahin.

Surah Ass-Shura Ayat No.11

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ. ﴾

(Yani:-Uske jaisa koi nahi hai aur woh sab kuchh sunne aur dekhne wala hai.)

Surah Nahal Ayat No.60

﴿وَلِلّٰهِ الْمَثَلُ الْاَعْلٰى﴾

(Yani:-Aur Allah hi ke liye aala misaal hai.)

Wa aakhiru daawana anil hamdulillahi Rabbil Aalameen.

Faqat:

Mohd. Mustafa Sharief (Mazher)

Sumayya(Rzt) Welfare & Educational Society (Regd No.195/13) # 143, Near Masjid Bearer's Lane Sikh village,Secunderabad-3.

2.Pesh-e-Lafz

Bismillahir Rahmanir Raheem

Alhamdulillahi Rabbil A'alameen Wassalaatu ala Rasoolihil Kareem.

1.Mohtaram Mohammed Mustafa Sharief urf Mazher sahab Jamaat ki ek buzurg shakhsiyat hai.Aap apne ko deeni khidmat ke liye waqf kar diya hai.Muashre se kufr-o-shirk ke khatme aur tawheed ki wazaahat ke liye ek kitaab "Shirk kya hai",un logon ke liye likha jo urdu se naa waaqif hain.(yani Roman English mein).Ab aap ki yeh doosri kitaab jo Roman English mein likhi gayee hai, "Nazar-e-Bad aur Jaadu ka ilaaj Quraan- o- Sunnat ki roushni mein" khaas ahmiyat ki haamil hai.Jaame andaaz mein tarteeb diya hai.Is par aap ne kaafi mehnat bhi kee hai.Logon ko gumrahi se bachane aur ghalat aqeeda aur ghalat manhaj se logon ko nikaal kar sahi manhaj ki taraf laane ki ek koshish hai.Allah Ta'la un ki koshishon ko qubool farmaye aur is kitaab ko un ke liye zakheera-e -aakhirat bana de.Aameen.

(Shafeeq Alam Khan Jamai)

2.Alhamdulillahi Rabbil A'alameen Wassalaatu ala Rasoolihil Kareem.

Qura'an-o-Hadees se yeh baat paya-e-suboot ko pahunchti hai ke Jaadu aur Aaseb waghaira ki ek naqabil-e-inkaar haqiqat hai.Jaadu karna aur kaale ilm ke zariye jinnaat ka ta'awun hasil karke logon ko takleef pahunchane shariat-e-Islamia ki roo se mahez kabeera gunah hi nahi balki aisa mazmoom kaam hai jo insaan ko dayra-e-Islaam se kharij kar deta hai,aur use waajibul qatl bana deta hai . Jaadu ki is qadar shadeed mazammat ke baawajood yeh amal aalame Islaam bilkusoos barre-sagheer Hind-Pak mein tezi se riwaaj paa raha hai.

Jagah-jagah aamilon,nujoomiyon,kaahinon aur jaali peeron ke adde ban chuke hain jo thode se duniyavi nafey ke liye logon ki zindagiyan barbaad karne se dareegh nahi karte . Phir jo log jaadu ka shikaar hote hain un mein bhi aksar deen se ghaafil hi hote hain.Is liye woh bhi ilaaj ke liye unhi logon ki taraf rujoo karte hain. Isi liye khud bhi gumrah hai aur saada laoh awaam ki gumrahi ka sabab hai.

Yeh kitaab isi ahem mouzoo par likhi gayi hai. Aur Kitaab-o-Sunnat ki roushni mein Jaadu , jinnaat ki haqeeqat saabit karne ke saath-saath jaadu , aaseb zadgi aur nazrebad waghaira ka sharaee ilaaj bhi

tajweez kiya gaya hai. Neez un masaaeb se bacho ki peshgi hifaazati tadabeer bhi zikr ki gayi hai. Is kitaab ki ahem khoobi yeh hai ke is mein Kitaab-o-Sunnat ki talimaat aur aimma Salaf ke fahem se kahin bhi inhiraaf nahi kiya gaya. Aur is kitaab mein aam fahem usloob apnaya gaya hai taaki awaam-o-khwas yaksaan istifada kar sakein. In khusoosiyat ki bina par bilashuba yeh kittab har fard ki zaroorat hai aur jaadu , jinnat aur nazrebad ke ilaaj aur unse bachao ke liye behtreen hatiyaar hai . Dua hai ke Allah Ta'ala is kitaab ko aammatun naas ke liye naafe banaye aur Muhammed Mustafa Sharief (Mazher) jo ke hamesha daawat-o-islaah ke kaam mein lagey rahte hai . Aur is ilaaj-o-mualija ke tareeqe ko bhi isi liye apnaya taki logon ki islaah ho. Aur log Shirk-o-Bida'at se touba karein Tawheed aur Sunnat ko apnaye. Allah mousoof ko jazae khair de ,aur is kitaab ko un ke liye ba'ais-e-ajr banaye . Aameen

(Mohd Irfan Umri ,Imaam-o-Khateeb
Masjid-e-Fatima, Secunderabad)

3. Zaroori Hidayaat

Yeh masnoon ilaaj Quraan-e-Kareem ki suraton ayaton aur sahi hadees se sabit shuda duaon par mushtamil hai:-

Kisi bhi mareez ke silsiley mein agar medical reports normal hon to yeh baat yaqeeni hai ke woh teen(3) halaton mein se koi ek mein giraftaar hai.

(1) Kisi ki buree nazar lagi hogi jab ke nazr e bad ka lagna hadees se sabit hai.

(2) Ya phir jinn chhooliya hoga, jinno ka insaani badan ko chhuna Quraan -o-Hadees se sabit hai.

(3) Ya to phir jaadu karaya gaya hoga, aur yeh bhi Quraan-o-Hadees se sabit hai.

Aam taur par log yeh tay karlete hain ke yaqeenan jinn ya jaadu hi hoga. Jab ke nazar e bad ki taraf zahen bahot hi kam jata hai.

Lehaza yeh wazifa mazkurah teeno alaamaton ke janchne aur pehchanne ke liye bhi hai aur ilaaj karne ke liye bhi.

Goya yeh wazifa jinn aur jaadu ke pehchanne ka aala hai. Woh is tarah ke jab mareez par padha jaye to "Jinn" hazir ho jata hai.

Yeh baat hamesha dil o dimagh mein rahe ke jinn aur shayateen hum insanon se zyada kamzor maqlooq hain. Allah Ta'la Irshaad farmate:-..

﴿اَلَّذِيْنَ اٰمَنُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۚ وَالَّذِيْنَ كَفَرُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ الطَّاغُوْتِ فَقَاتِلُوْٓا اَوْلِيَآءَ الشَّيْطٰنِ ۚ اِنَّ كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيْفًا﴾

(Yani:- Yaqeen mano ke shaitani huliya (bilkul boda aur) sakht kamzor hai. (surah Nisa ayat no.76)

4. Quraani ayaat ki roshni mein jadu ka suboot

Allah Ta'la Farmate hain:-

﴿وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى مُلْكِ سُلَيْمٰنَ ۚ وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ ۗ وَمَآ اُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ وَمَارُوْتَ ؕ وَمَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلَآ اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ؕ فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ وَزَوْجِهٖ ؕ وَمَا هُمْ بِضَآرِّيْنَ بِهٖ مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَيَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ؕ وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ ؕ وَلَبِئْسَ مَا شَرَوْا بِهٖٓ اَنْفُسَهُمْ ؕ لَوْ كَانُوْا يَعْلَمُوْنَ﴾

***(Yani:-**Aur us cheez ke peechhe lag gaye jise shayateen, Hazrat Sulaiman ki hukumath mein padhte thhe, Sulaiman ne to kufr na kiya thha, balki ye kufr shaitan ka thha, wo logon ko jadu sikhaya karte thhe aur Babul mein Haaroot - Maaroot do farishton par jo utaara gaya thha, wo dono bhi kisi shakhs ko us waqt tak yeh na kehte hum to ek aazmaaish hai, tu kufr na kar, phir log unse woh seekhte jis se khaawind wa biwi mein judayee dalte aur dar asal ke kisi ko koi nuqsaan pahonchaaye aur nafa na pahoncha-sake, aur woh bil yaqeen jaante

hai ke us ke lene waale ka akhirat mein koi hissa nahi, aur wo badtareen cheez hai jis ke badle wo apne aap ko farokht kar rahe hai, kaash ke ye jaante hote.(Surah Al-Baqarah Ayat No. 102)

Allah Ta'ala farmate hain:-

﴿فَلَمَّآ اَلْقَوْا قَالَ مُوْسٰى مَا جِئْتُمْ بِهِ السِّحْرُ ط اِنَّ اللّٰهَ سَيُبْطِلُهٗ ط اِنَّ اللّٰهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ ۝ وَيُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ وَلَوْ كَرِهَ الْمُجْرِمُوْنَ﴾

(Yani:- Jab unhone apni (rassiyon aur laathiyon ko) daala to Moosa(AS) ne kaha ke jo cheezen tum (banakar) laye ho jadu hai. Allah usko bhi nest-o-nabood kar dega. Allah shariron ke kaam sanwara nahi karta. Aur Allah apne hukm se sach ko sach hi kar dega agarche gunahgaar bura hi maane.(surah Yunus ayat no.81,82)

Aur Allah Ta'ala ne farmaya:-

﴿وَاَلْقِ مَا فِيْ يَمِيْنِكَ تَلْقَفْ مَاصَنَعُوْا ط اِنَّمَا صَنَعُوْا كَيْدُ سٰحِرٍ ط وَلَا يُفْلِحُ السّٰحِرُ حَيْثُ اَتٰى﴾

(Yani:- Aur jadugar kahin se bhi aaye, kamyaab nahi hota.(surah Taaha ayat no.69)

Allah Ta'ala irshaad farmate hain:-

﴿قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّمَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۝

(Yani:- Aap kehdijiye! ke main subah ke Rab ki

panaah mein aata hoon. Har us cheez ke shar se jo us ne paida ki hai. Aur andheri raat ki taariki ke shar se, jab uska andhera phail jaaye. Aur girah (lagakar un) mein phoonkne waaliyon se (bhi). Aur hasad karne waale ki buraayi se bhi, jab wo hasad kare.

(surah Falaq ayat no.1-5)

Shirk aur jaadu un gunahon mein se hai jo aadmi ko tabah kardeta hai. Aur Allah Ta'ala ne surah Baqrah mein farmaya:- "Laikin shaitan kafir hogaye wahi logon ko saher (jadu) sikhlate hain aur us ilm ki bhi taleem dete hain jo muqaam Babul mein do farishton Haroot aur Maroot par utaara gaya tha aur wo dono kisi ko bhi us ilm ki batein nahi sikhate the,jab tak ye na keh dete thhe dekho Allah ne hum ko duniya mein aazmaish ke liye bheja hai tu jadu seekh kar kafir mat ban magar log un dono ke is tarah keh dene par bhi un se wo jaadu seekh hi letey jis se woh mard aur uski biwi ke darmiyan judai daal dete hain yeh jaadugar,jaadu ki wajhe se baghair Allah ke hukm ke kisi ko nuqsaan nahi pahoncha sakte. Gharz wo ilm seekhte hain jis se faida to kuch nahi, ulta nuqsaan hai aur yahoodiyon ko bhi maloom hai ke jo koi jadu seekhe us ka akhirat mein koi hissa na raha."

"Aur surah Taha mein farmaya ke jaadugar jahan bhi jaye kambakht ba muraad nahi hota."

Hazrath Moosa(AS) ko un ke jadu ki wajeh se aisa maloom hota thha ke wo rassiyan aur lathiyan saamp ki tarah daud rahi hain."

"Aur surah Ambiya mein farmaya "kya tum dekh samajh kar jadu ki pairvee karte ho." Aur surah Taaha mein farmaya ke Hazrat Moosa(AS) ko unke jadu ki wajeh se aisa maloom hota tha ke woh rassiyan aur lathiyan saamp ki tarah daud rahi hain" Aur surah Falaq mein farmaya "aur badhi hai un aurton ki jo girhon mein phoonk marti hain."

5.Jaadu ke wajood par sunnat Nabawi(saws) se dalaeel

Maa Hazrath Aisha (Rzt) ne bayaan kiya ke Bani Zareeq ke ek shakhs yahoodi Labaid bin Aasim ne Rasool Allah(saws) par jadu kardiya thha aur us ki wajeh se Aap(saws) kisi cheez ke mutaliq khayaal karte ke Aap ne woh kaam karliya hai, halanki Aap ne wo kaam na kiya hota. Ek din ya (rawi ne bayaan kiya ke) Ek raat Aap(saws) mere yahan tashreef rakhte aur musalsil dua kar rahe thhe phir Aap(saw) ne farmaya: Aisha, tumhe maloom hai Allah se jo baat main poochh raha thha, us ka jawaab mujhe dediya. Mere paas do farishte Hazrat Jibraeel (AS) wa Hazrat Mikaeel(AS)aaye. Ek mere sar ki taraf khada hogaya aur doosra mere paon ki taraf.Ek ne apne sathi se poocha in saheb ki bemari kya hai? Doosre ne kaha ke inn par jaadu huwa hai. Us ne poocha kis ne jaadu kiya hai? Jawab diya ke labaid Bin Aasim ne. Poochha kis cheez mein jawab diya ke kangay (comb) aur sar ke baal mein jo nar khajoor ke khoshe mein rakhe huwe hain. Sawal kiya aur yeh jaadu hain kahan? Jawab diya ke zarwaan ke kuwen mein. Phir Aap(saws) us kuwen par apne chand sahaba ke saat tashreef legaye aur jab wapis aye to farmaya Aisha! us ka pani aisa (surkh) tha jaise mehndi ka nichod

hota hai aur us ke khajoor ke darakhton ke sar (upar ka hissa) shaitan ke saron ki tarah the, mein ne arz ki ya Rasool Allah(saws)! Aap ne us jaadu ko baher kyun nahi kardiya. Aap(saws) ne farmaya ke Allah Ta'la ne mujhe usse aafiyat dedi is liye maine munasib nahi samjha ke ab mein khamakha logon mein us burai ko phailaoon phir Aap(saws) ne us jadu ka saaman kanghi, baal, khurma ka ghilaaf hote hain usi mein dafan kardiya.(Sahi Bukhari Hadees no.5763)

Hazrat Abu Huraira(Rzt) se riwayat hai Aap(saw)ne farmaya tabah kardene waali cheez Allah ke saath shirk karna hai isse bache aur jadu karne karane se bhi bacho.(Sahi Bukhari Hadees no.5764) Yeh har do gunah eeman ko tabah kar dete hai. Shirk aur jaadu har do gunah ko Rasool e kareem (saws) ne ek hi khane mein zikar farmaya jis se zahir hai ke har do gunah kis qadar khatarnaak hain. Ek se zyada hadees mein iss baat par dalalat karte hain ke jaadu ka wajood hain aur jis par jaadu kardiya jaye us par us ka asar hota hai.

Jaadu ek haqeeqat hai. Baaz jaadu aise hote hai jo aadmi ko halaak kar dete hain, baaz marz mein mubtila kardete hain, baaz aise hote hain jo aadmi ko apni biwi se humbistari karne se rok dete hain aur baaz khawind aur biwi ke darmiyaan judai kara dete

hain. Allah Ta'ala se dua hai hum sub ko jaadu ki laanat se mahfooz rakhe Aameen!

6. Insaan ko jinn aur shaitaan lagna

Insaan ko jinn lagna yaqeeni hai. Qura'an pak mein Allah Ta'ala ka irshad hai:-

﴿اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ اِلَّا كَمَا يَقُوْمُ الَّذِىْ يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّ ؕ﴾

*(**Yani:-*** Jo log sood khate hain woh (qabron se) is tarah (hawasbakhta) uthenge jaise kisi ko jinn ne lipat kar diwana bana diya ho.(Surah Baqrah ayat no.275)

Is ayat se yeh maloom huwa ke sood khor us tarah khade honge jis tarah woh mareez khada hota hai jise shaitaan laga hou aur use pagal bana diya ho. Yani wo ajeeb wa ghareeb halat mein khada hota hai.

Rasoolullah (saws) ne farmaya shaitaan khoon ki tarah insaan ke badan mein daudta rahta hai. (Sahi Bukhari Hadees no.2035). Yeh maqlooq intehaee bareek jism ke malik hain. Lehaza hum maaddi taur par nahi mahsoos kar paate hain. Is ki ek wajhe ye bhi hai ke jinnaat aur shayateen insaano ke badan mein dakhil ho kar bilkul jazb hojate hain.

Iss baat ko yun samjha jasakta hai ke jis tarah jalta huwe koyle mein aag, ya geele kapde mein paani, ya bijli ke taron mein, ya doodh mein paani, ya paani mein namak, khushboo aur badboo waghairah

mukammil taur par jazb hojata hai.

Qura'an Kareem mein Allah Ta'ala ka irshaad hai:-

﴿مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِىْ يُوَسْوِسُ فِىْ صُدُوْرِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝﴾

(Yani:-Waswasa dalne wale, peechhe hat jaane waale, jo logon ke seene mein waswasa daalta hai.

(Surah Naas ayat no.4,5)

Imam ibne kaseer(RA) inn ayat ki tafseer mein farmate hai ke shaitaan ibne Aadam ke dil par jama rahta hai. Jaise hi is se bhool ya ghaflat huwi shaitaan waswase paida karne lagta hai. Laikin jab woh Allah ka zikr karta hai to shaitaan peechhe hat jaata hai

(Tafseer ibne kaseer 575/4)

7.Jinn aur shayateen se insaan kyun khauf khate hai

1.Sab se pahla aur bunyadi sabab Allah ki tawheed se na waqifiyat. Kisi bhi jagah jab ilm e tawheed ki kami hoti hai to jahalat aam hoti hai. Khurafaat badhti hain, shaitaniyat phailti hain jadugar apne batil aur shirkiya tareeqe istemaal karte hain aur shayateen bhi unki madad karte hain. Kuch log ye eteqaad rakne lagte hain ke jinnaat ghaib janne, nafa pahunchane aur nuqsaan door karne aur isi qism ke deegar kamon par qadir hain. Jinn par Allah Ta'ala ke alawa kisi ko qudrat hasil nahi, aur yahin se jinnon ka naam sunte hi shadeed khauf paida hota hai.

2.Kuch log jhoote waqyaat ko aam karte hain aur ajeeb baat yeh hai ke is tarah ke jhoote waqyaat badi tezi ke saath phail jate hai aur aurton ,bachon aur kamzor mardon mein is qism ka khauf paida karne mein numaya kirdaar adaa karte hai.

3.Is khauf ko pahlane aur jhoote waqiyat aur khurafaat aam karne mein jaadugaron ka bhi bahot bada haat hai.

4.Baaz logon ke sharaee azkaar ki pabandi mein kotahi ke sabab jinn lagne ke waqiyat pesh aaye,jis se woh jinno ki aziyat aur jismaani takaleef ka shikaar hogaye.

8.Nazar-e-bad ka lagna

Allah Tala ne insaani nazar mein badi taaseer rakhee hai.Dekhne wale ki aankhon se zeher nikal kar nazar lagne wale ke jism mein shaamil ho jata hai jis se woh mukhtalif beemaariyon aur masaeb ka shikaar hojata hai.

Nazar ka lag jana barhaq hai aur Qur'aan O Hadees mein us ki waazeh daleel moujood hain. Yaqoob(AS) apne beton ko nasihat kar rahe hain ke, Allah Ta'ala ka irshaad hai:-

﴿وَقَالَ يٰبَنِيَّ لَا تَدْخُلُوْا مِنْ بَابٍ وَّاحِدٍ وَّادْخُلُوْا مِنْ اَبْوَابٍ
مُّتَفَرِّقَةٍ ط وَمَاۤ اُغْنِيْ عَنْكُمْ مِّنَ اللّٰهِ مِنْ شَيْءٍ ط اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ط عَلَيْهِ
تَوَكَّلْتُ ج وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ۝ وَلَمَّا دَخَلُوْا مِنْ حَيْثُ اَمَرَهُمْ
اَبُوْهُمْ ط مَا كَانَ يُغْنِيْ عَنْهُمْ مِّنَ اللّٰهِ مِنْ شَيْءٍ اِلَّا حَاجَةً فِيْ نَفْسِ يَعْقُوْبَ
قَضٰىهَا ط وَاِنَّهٗ لَذُوْ عِلْمٍ لِّمَا عَلَّمْنٰهُ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝﴾

(Yani:- Aur hidayat ki ke beta ek hi darwaze se dakhil na hona balke juda-juda darwazon se dakhil hona. Aur main Allah ki taqdeer to tumse nahi rok sakta. (Beshak) bharosa rakhta hoon. Aur ahel-e-tawakkul ko isi par bharosa rakhna chahiye. Aur jab woh un-un maqamat se dakhil hue jahan se (dakhil hone ke liye) baap ne unse kaha tha to woh tadbeer Allah ke hukm ko zara bhi taal nahi sakti thhi. Han woh Yaqoob(AS) ke dil ki khwahish thhi jo

unhone poori ki thhi aur beshak humne unko ilm sikhaya thha lekin aksar log nahi jante.

(Surah Yousuf ayat no.67,68)

Hafiz Ibne Kaseer(RA) in dono ayat ki tafseer karte hue kehte hain:-Allah Tala Yaqoob(AS) ke baare mein bataa rahein hain ke unhone jab "Binyaamin" samet apne beton ko Misr jane ke liye tayyaar kiya to unhe taleem ki ke woh sab ke sab ek darwaze se dakhil hone ki bajaay mukhtalif darwazon se dakhil hon. Kyun ke inhe jis tarha ke Ibne Abbas(Rzt) aur Muhammed bin Kaab(Rzt) waghaira ka kahna hai, iss baat ka khadsha tha ke un ke bete khoobsurat shakal surat waale hain, kahin nazr-e-bad ka shikaar na hojayen, aur nazar ka lag jana haq hai.(Tafseer ibne Kaseer (Darussalam) 637/2).

Allah Ta'ala ka irshad hai:-

﴿وَاِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُوْلُوْنَ اِنَّهٗ لَمَجْنُوْنٌ﴾

(Yani:- Aur qareeb hai ke kafir apni tez nighaon se Aap ko phusladen jab kabhi Qura'an sunte hain aur kehdete hain yeh to zaroor diwana hai.

(Surah Qalam ayat no.51).

Hafiz Ibne Kaseer(RA) is ayat ki tafseer mein kehte hain:- "Agar Aap(saws) ke liye Allah ki hifazat wa himayat na hoti to in kafiron ki haasidana nazron

se Aap nazrebad ka shikaar hojate." Aur yeh is baat ki daleel hai ke nazar ka lag jana aur iss ka doosron par Allah ke hukm se asar andaaz hona haq hai aur bahot se hadees se yeh saabit hai. (Ibne Kaseer (Darussalam)526/4).

9.Nazar-e-bad lag jaane ki soorat mein dam karna

Maa Hazrat Aisha(Rzt) ne bayan kiya ke Aap(saws) ne hukm diya ke nazrebad lag jane par Mawazatain (teen Qul) se dam karliya jaye.

(Sahi Bukhari Hadees no.5738)

Maa Hazrat Umme salma(Rzt) se riwayat hai ke Aap(saws) ne unke ghar mein ek ladki dekhi jis ke chahre par (nazrebad lagne ki wajhe se) kaale dhabbe pad gaye the. Aap(saws) ne farmaya ke us par dam kardo. Kyun ki usse nazrebad lag gayi hai.(Sahi Bukhari Hadees no.5739) Maloom huwa ke nazarebad ka lag jana haq hai.

Moulana Waheed- uz- Zama likhte hain ke nazrebad waale par Surah Qalam ki ayat no.51 padhkar phoonke yeh amal mujarrab hai. shirkiya dam jhad, phoonk karna bilkul haraam balke shirk hai.

Hazrat Abu Huraira(Rzt) riwayat hai ke Nabi kareem(saws) ne farmaya nazrebad lagna haq hai aur

Aap(saws) ne jism par godne se mana farmaya.(Sahi Bukhari Hadees no.5740) Iss hadees se un logon ka rad huwa jo nazrebad ka inkaar karte hain. Allah Ta'ala insani nazar mein badi taseer rakhi hai jaisa ke mushahedat se sabit horaha hai.

Maa Hazrat Aisha(Rzt) se zahreele jaanwar ke katne mein jhaadne ke mutalliq poochha to unhone kaha ke har zahreele jaanwar ke katne mein jhaad ne ki Nabi(saws) ne ejaazat dee hai.

(Sahi Bukhari Hadees no.5741).

Maa Hazrat Aisha(Rzt) se riwayat hai ke Aap(saws) apne ghar ke baaz (bimariyon) par yeh dua padh kar dam karte aur apna dahna haat pherte aur yeh dua padhte "Aye Allah! logon ke paalne waale! Takleef ko door karde isse shifa dede tuhi shifa dene wala hai. Teri shifa ke siwa koi shifa nahi. Aisi shifa (de) ke kisi qism ki beemari baqi na rah jaye."(Sahi Bukhari Hadees no.5743). Yeh farmakar Aap(saws) ne shirk ki jad buniyaad ukhed di. Jab Allah ke siwa koi dard dukh takleef dafaa nahi karsakta to us ke siwa kisi but, devta, ya Peer ko pukaarna mahez nadani wa himaqat hai. Is se qabar paraston ko sabaq lena chahiye jo din raat ahle quboor se madad talab karte buzurgon ko zaruraton ko poora karne waala samajh baithe. Halaan ke khud Qur'an paak ka bayaan hai:

﴿ يَـٰٓأَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ ۚ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ ۖ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ۝ ﴾

(Yani:- Logo! Ek misal dee jaati hai ghour se suno jin maaboodon ko tum Allah ke siwa pukarte ho woh ek makkhi bhi to paida nahi kar sakte go saare ke saare hi jama hojayen balki makkhi inse koi cheez le bhage to yeh to use bhi us se chheen nahi sakte bada kamzor hai talab karne wala (Duwaaen mangne wala) aur bada kamzor hai woh jis se talab kiya jaraha hai woh (Jin se duwaayen kee jaa rahi hain)

(Surah Hajj Ayat No. 73)

Is ayat mein saare, devi, devta, peeron, waliyaon ke mutalliq kaha gaya hai jin ko log poojte hain.

Abdullah bin Abbas(Rzt) se riwayat hai, Rasoolullah(saws) ne farmaya "nazar ka lag jana sach hai." (yani nazar mein taseer hai Allah Ta'ala ke hukm se) aur jo koi cheez taqdeer se aage badh sakti to nazar hi badh jaati (par taqdeer se koi cheez aage badhne waali nahi) jab tum se kaha jaye ghusal karne ko to ghusal karo. (taake ghusal ke pani se woh shakhs ghusal kar sake jisse tumhari nazar lag gayi hai) (Sahi Bukhari Hadees no.6702)

Sayedna Abu sayeed Khudri(Rzt) bayaan karte hain ke Rasoolullah(saws) jinnaat aur insaano ki nazar se panah talab karte thhe. Phir jab mawazatain (Surah Falaq aur Surah Naas) nazil huwi to Nabi Kareem(saws) in ko padhne lage aur baqi duayen Aap ne chod dee thee. (Tirmizi).

In dono hadeeson se maloom huwa ke jis tarah insan ki nazar asar andaz hoti hai, usi tarah jinn ki nazar bhi asar andaz hoti hai. Is liye musalmaan ko chahiye ke woh jab bhi kapde utaare ya aaina dekhe ya koi kaam bhi kare to "Bismillah" padh liya kare taake jinnon aur insano ki nazar-e-bad ki taasir se bach sakein.

Kuchh kam ilm logon ne nazar ki taasir ko baatil qarar diya hai aur un ka kehna hai ke ye mahez toham parasti hai aur is ki koi haqeeqat nahi, laikin haqeeqat ye hai ke yeh log sab se zyada jaahil aur arwaah ki sifaat aur inki taasir se naa waaqif hain, aur inki aqalon par parda pada huwa hai.

10. Nazar ka ilaaj

Iske ilaaj ke kayee ek tareeqe hain, in mein se chand ek ye hain:- Jis shaks ki nazar lagi ho, agar us ka pata chal jaye to usse ghusal karne ko kaha jaye. Phir jis pani se usne ghusal kiya ho, usse nazar se mutassir hone waale shakhs par baha diya jaye, is tarah

InshaAllah shifa hogi.

Syedna Abu Umama(Rzt) kehte hain ke mere baap Syedna Sohail bin Haneef(Rzt) ne ghusal ka irada kiya. Jab unhone qameez utaari to syedna Aamir bin Rabia(Rzt) un ki taraf dekh rahe thhe. Mere walid ka rang intehayee safaid tha aur jild bahut khubsoorat thi. Syedna Aamir(Rzt) ne kaha, "main ne aaj tak itni khubsoorat jild kisi kunwari ladki ki bhi nahi dekhi." Unka yeh kehna tha ke Syedna Sohail bin Haneef(Rzt) ko sakht bukhaar shuru hogaya. Chunanche Nabi kareem(Saws) ko ye qissa bataya gaya aur Aap ko ye bhi bataya gaya ke Sohail ki halat ye hai ke woh sar bhi nahi utha sakhte. Nabi kareem(Saws) ne poochha, tumhe kisi par shak hai? Unhone kaha, ji haan! Aamir bin Rabia par shak ho sakta hai. Aap(Saws) ne unhe bulaaya aur narazgi zaahir karte huwe farmaya:- "Tum mein se koi ek kyun(nazar se) apne bhai ko qatal karta hai? Jab tum mein se koi apne bhai mein aisi baat dekhe jo use pasand aaye to woh us ke liye barkat ki dua kare."

Phir Aap(saws) ne pani mangwaya aur Syedna Aamir(Rzt) ko wazu karne ka hukm diya tab Syedna Aamir(Rzt) ne apna chehra, haath, kohniyan, paon aur apni chaadar ke androoni hisse dhoe, phir Nabi(Saws) ke hukm se woh pani Syedna Sohail(Rzt)

ke oopar peechhe se baha diya gaya aur Sohail(Rzt) shafayaab hogaye.

(Sunan Ibne Maaja Hadees No.3509)

Jis aadmi ki nazar lagi ho, us ke samne ek bartan rakh diya jaye us mein woh sab se pahle kulli kare aur pani usi bartan hi mein girayen, phir us mein apna chehra dhoyen, bayen haat ke zariye se apne dayen hathelee par pani bahayen, phir dahen haat ke saat bayen hathelee par pani bahayen phir dahen kohni par phir bayen kohni par pani bahayen, phir bayen haath se daen paon dhoyen, phir daen haath se bayen paon dhoen, phir isi tarah ghutno par pani bahayen, phir apni chaadar ya shalwaar waghaira ka androoni hissa dhoyen. Is poore tareeqe mein is baat ka khayal rakhen ke pani bartan mein hi girta rahe, is ke baad jis shaks ko nazar lagi ho, us ke pichhle jaanib se woh pani ek hi baar bahadiya jaye. InshaAllah shifa hogi.(Alsunnan Alkubra Baihaqi 352/9)

11. Ilaaj se pehle

1. Dam karne wala, mareez aur saath baithne wale sab ba wazoo hon.
2. Kisi ke jism par kahin bhi kisi qisam ka taweez, ganda na ho.
3. Filmi gaano aur music ke aalat se ghar paak ho.
4. Ghar ke andar insaano ya jaandaron ki tasweer na

rahen.

12. Ilaaj ke dauraan

Sharaee dam aur uske sharait:-

1)Dum Allah ke kalaam, us ke naam aur sifaat ke zariye kiya jaye.

2)Dum Arabi zabaan mein ho ya aisi zabaan mein jis ke maane samajh mein aate hon.

3)Yeh aqeedah ho ke dum ba zaat e khud taaseer nahi rakhta is mein asar min jaanib Allah paida hota hai.

4)Is yaqeen ke saath padhen ke ye kalaam-e-Rabbani hai. Baa barkat, shifa baksh aur pur taaseer hai.

5)Jab mareez par dum karen to is ke chehre par, dono mondhon par seene, pet aur peeth par is andaaz se phoonk maren ke aap ka lo'aab-e- dahen ke chheente mareez par giren.

13 Jinn ya Jaadu ki pehchaan

(a) Poora wazifa padne par bhi mareez ki zahiri kaifiyat mein kisi qisam ki tabdeeli agar na aayee aur woh chaaq o chauband rahkar tilaawat sun raha ho to ye samjhe ke "JINN" ya jadu ka koi chakkar nahi hai sirf nazar e bad lagi hai. Bus din bhar mein teen bar wazifa padh kar dum karen.

(b)Tilawat shuru karne ke dus ya pandhra minute mein hi mareez ke chehre ki kaifiyat badalne lagegi aur jism jhoolne lagega to samjhen ke "Jinn" hazir hogaya.

(c)Tilawat rok den aur bilkul ghabrayen nahi na daren aur na khauf mahsoos karen. Jinn aur shayateen bahut hi kamzor makhlooq hai. Kamil khud-etemaadi aur dab-dabe wale andaaz se guftagoo karen.

1)Us ka naam poochhen.

2)Agar musalman ho to khauf-e-Ilaahi aur akhirat ki jawab dahi ka ehsaas dilayen.

3)Ghair muslim ho to Islam ki dawat den.

4)Tawheed,Risalat aur akhirat ke mutaliq tableegh karen.

5)Dauraan-e-guftagoo kabhi narmi aur kabhi daant, dapat ke saath kahen ke woh nikal jaye.

6)Yeh zaroor poochhen ke "Tujhe" kisne bheja hai.

7)Agar woh kahe ke "main khud aaya hoon" to samaj jayen ke jaadu nahi kiya gaya hai. Bus teen din tak subah aur shaam poora wazifa padhkar dum karte rahen InshaAllah "Jinn chala jayega.

8) Agar woh kahein ke mujhe "falan" ne bheja hai,to samajh jaaye ke Jaadu kiya gaya hai.

14. Ilaaj ke mukhtalif tareeqe:

Dum karna:-

Moalij Qur'an padhkar mareez ke oopar dum karein, zaalim wa sarkash "jinnat"par asar andaaz hone mein Moalij ko Taqwa aur Allah Ta'la se qurbat ka bada dakhal hai.

Ibn Mufi Hambali ne apni kitab "Masaeb-ul-Insan min Mukaedush Shaitaan" mein zikr kiya hai ke jis tarah insaan behosh hota hai isi tarah Imaan se maamoor kisi dil se kareeb hone par shaitaan bhi behosh ho jata hai."Doosra imaan "se ma'amoor dil, yeh dil poore ka poora noor hota hai.Us noor ki wajah se uske seene mein roushni hoti hai.Us roushni ki chamak hoti hai.Chunanche jab shaitaan us se qareeb hota hai to woh jalkar rakh ban jata hai. Ye bhi kaha gaya hai ke zikr Ilaahi jab dil ke andar jaguzeen ho jata hai, to agar shaitaan usse qareeb hona chahen to usi tarah behosh ho jata hai. Jis tarah insaan se shaitaan qareeb hone ki soorat mein insaan behosh

ho jata hai. Phir shayateen ekhatte hote hain aur kehte hain ke is (shaitaan) ko kya hogaya? to jawab milta hai ke mahel shahed ye hai ke jinnat ko takleef pahochne mein khud dum karne wale ki quwwath imaan ka bahot bada asar hai. Kyun ke hatyaar ka kaargar hona hatyaar chalane wale ki taqat par munhasir hai. Jin ko padhkar mareez par dum kiya jaye woh darj zail hain. Insaan ne pakad liya hai. (majmua fatawa ibn Taimiya 41/19)

1.Surah Fatiha:-

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۵ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝﴾

(Yani:- "Sab tarah ki taareef Allah hi ke liye hai jo saare jahaanon ka rabb hai; Bada meherbaan, nihayat rahem wala. Insaf ke din ka malik. (Aye parwardigar) hum teri hi ibadat karte hain aur tujh hi se madad mangte hain. Hum ko seedhe raste chala. Un logon ke raste jin par tu apna fazl-o-karam karta raha, unki nahin jin par tera ghazab kiya gaya aur na gumrahon ki. ***AAMEEN***

2. Surah Al-Baqarah ki Ayat No. 1-5

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿الٓمٓ ۝ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ۝الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ج وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ﴾

(Yani:- Alif-Laam-Meem. Yeh kitab (Qur'an Majeed) is mein kuchh shak nahi (ke kalam-e-Allah hai, Allah se) darne walo ka rehnuma hai; Jo ghaib par imaan laate aur aadab ke saath namaz padhte aur jo kuch humne unko ataa farmaya hai usme se kharch karte hain; Aur jo kitab (Aye Muhammed saws) tum par nazil huyee aur jo kitabein tumse pehle (paighambaron par) nazil huee sab par imaan laate aur akhirat ka yaqeen rakhte hain.)yeh log hidaayat par hain apne rabb ki taraf se aur yehi falaah paane waale hain.

3. Surah Al-Baqarah ki Ayat No.163,164

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿ وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ج لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ۝اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَ الْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِيْ تَجْرِيْ فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ص وَّ تَصْرِيْفِ الرِّيٰحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالْاَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ۝﴾

(Yani:- Aur (logo) tumhara mabood Allah wahid hai. Us bade meharbaan (aur) rahem wale ke siwa koi ibaadat ke layeq nahi. Beshak aasman aur zameen ke paida karne mein aur raat aur din ke ek doosre ke peechhe aane-jaane mein aur kishtiyan(aur jahazon) mein jo dariya mein logon ke fayde rawan hain aur barish mein jisko Allah aasman se pani barsata aur usse zameen ko marne ke baad zinda(yani khushk hue peechhe sarsabz) kar deta hai aur zameen par har qism ke janwar phailane mein aur hawaon ke chalane mein, baadalon mein jo aasman aur zameen ke darmiyan ghere rahte hain aqalmandon ke liye(Allah ki qudrat ki) nishaniyan hain.)

4.Surah Al-Baqarah Ki Ayat No.255

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿ اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَیُّ الْقَيُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ؕ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ مَنْ ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖ ؕ یَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا یُحِیْطُوْنَ بِشَیْءٍ مِّنْ عِلْمِهٖۤ اِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِیُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا یَئُوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِیُّ الْعَظِیْمُ ﴾

(Yani:-Allah (woh mabood barhaq hai ke) uske siwa koi ibaadat ke layaaq nahi. Zinda, hamesha rahne wala. Usey na oongh aati hai na neend, jo kuchh zameen mein hai sab usi ka hai. Kaun hai ke uski ijazat ke baghair usse (kisi ki) sifarish kar sake, jo

kuchh logon ke ru-ba-ru ho raha hai aur jo kuchh unke peechhe ho chuka hai usey sab maloom hai aur woh iski maloomat mein se kisi chiz par dastaras hasil nahi kar sakte haan jis qadar woh chahta hai(usi qadar maloomat kara deta hai) Uski badshahi (aur ilm) aasman aur zameen sab par haawi hai. Aur usey unki hifazat kuchh bhi dushwaar nahi woh bada aali-rutba (aur) jalilul- qadar hai)

5. Surah Al-Baqarah ki Ayat No.285,286

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

﴿اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ۭ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰۗىِٕكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۣ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۣ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ۝ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۭ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۭ رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَي الَّذِيْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا ۪ وَاغْفِرْ لَنَا ۪ وَارْحَمْنَا ۪ اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَي الْقَوْمِ الْكٰفِرِيْنَ﴾

(Yani:- Rasool us kitab par jo unke parwardigaar ki taraf se un par nazil hui imaan rakhte hain aur momin bhi sab Allah par aur uske farishton par aur uski kitabon par, uske paighambaron par imaan rakhte hain (aur kehte hain) ke hum usi paighambaron se kisi mein kuchh faraq nahi karte aur woh (Allah se) arz karte hain ke humne (tera hukum)

suna aur qubool kia aye parwardigaar hum teri bakhshish mangte hain aur teri hi taraf laut kar jana hai. Allah kisi shaks ko uski taqat se zyada takleef nahi deta achchhe kaam karega to usko unka fayda milega bure karega to usse unka nuqsaan pahonchega. Aye Parwardigaar agar humse bhool ya chook ho gayi ho to hamse muwakhiza na kijio. Aye Parwardigaar hum par aisa bojh na dalio jaisa tune hamse pehle logon par dala thha. Aye Parwardigaar jitna bojh uthane ki taqat humme nahi utna hamare sar par na rakhio. Aur (aye Parwardigaar) hamare gunahon se darguzar kar. Aur hamein bakhsh de aur hum par rehem farma. Tuhi hamara maailk hai. Aur humko kafiron par ghalib kar

6.Surah Ali-Imran ki Ayat No:190-191

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿ اِنَّ فِیْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّیْلِ وَ النَّهَارِ لَاٰیٰتٍ لِّاُولِی الْاَلْبَابِ ۝ الَّذِیْنَ یَذْكُرُوْنَ اللّٰهَ قِیٰمًا وَّ قُعُوْدًا وَّعَلٰی جُنُوْبِهِمْ وَیَتَفَكَّرُوْنَ فِیْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴾

(Yani:-Beshak Aasmano aur zameen ki paidaish aur raat aur din ke badal- adal ke aane-jaane mein aql walon ke liye nishaniyan hai,Jo khade aur lete(har haal mein) Allah ko yaad karte(aur kehtein) hain ke

Ae Parwardigaar! Toone is (makhlooq) ko befayda nahi banaya,Tu paak hai tu (Qayamat ke din) hamein Dozaq ke azaab se bachaiyo.)

7.Surah Al-A'raf ki Ayat No.54

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿ اِنَّ رَبَّكُمُ اللّٰهُ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِىْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ قف يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا لا وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ م بِاَمْرِهٖ ط اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ ط تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴾

(Yani:- Kuchh shak nahi ke tumhara Parwardigaar Allah hi hai jisne aasmano aur zameen ko chhe din mein paida kiya phir arsh par ja thehra wahi raat ko din ka libaas pahnata hai ke woh uske peechhe daudta chala aata hai aur usi ne sooraj aur chaand aur sitaron ko paida kiya sub uske hukm ke mutabiq kaam mein lage huye hain. Dekho sub makhlooq bhi usi ki hai aur hukm bhi (usi ka hai). Yeh Rabbul Aalameen badi barkat wala hai.)

8. Surah Al-Ara'f ki Ayat No.117-119

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿ وَاَوْحَيْنَآ اِلٰى مُوْسٰٓى اَنْ اَلْقِ عَصَاكَ ج فَاِذَا هِىَ تَلْقَفُ مَا يَاْفِكُوْنَ ۞ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوْا يَعْمَلُوْنَ ۞ فَغُلِبُوْا هُنَالِكَ وَانْقَلَبُوْا صٰغِرِيْنَ ﴾

(Yani:- Aur (us waqt) humne Moosa (AS)ki taraf wahi bheji ke tum bhi apni laathi daal do woh

fauran(saanp ban kar) jadugaron ke banaye huye sanpon ko (ek ek karke) nigal jayegi. (phir) to haq sabit ho gaya aur jo kuchh fironi karte they batil hogaya. Aur woh maghloob hogaye aur zalil hokar rah gaye.)

9. Surah Younus ki Ayat No.79-81

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿وَقَالَ فِرْعَوْنُ ائْتُوْنِيْ بِكُلِّ سَاحِرٍ عَلِيْمٍ ۝ فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُمْ مُّوْسٰٓى اَلْقُوْا مَآ اَنْتُمْ مُّلْقُوْنَ ۝ فَلَمَّآ اَلْقَوْا قَالَ مُوْسٰى مَاجِئْتُمْ بِهِ ۙ السِّحْرُ ۭ اِنَّ اللّٰهَ سَيُبْطِلُهٗ ۭ اِنَّ اللّٰهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ﴾

(Yani:- Aur firon ne hukum dia ke sab kamil fun jadugaron ko hamare paas le aao. Jab jadugar aaye to Moosa ne unse kaha ke jo tum ko daalna ho daalo. Jab unhone apni (rassiyan aur laathiyaan ko) daala to Moosa ne kaha ke jo cheezen tum (banakar) laye ho jadu hai. Allah usko bhi nest-o-nabood kar dega Allah shariron ke kaam sanwara nahi karta.)

10. Surah Israel ki Ayat No.81,82

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۭ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ۝ وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَاهُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا﴾

(Yani:-Aur kah do ke haq aagaya aur baatil nabood hogaya. Beshak baatil nabood hone wala hai. Aur hum yeh Qur'an (ke zariye) se woh cheez nazil

karte hain jo mominon ke liye shifa aur rehmat hai, aur zalimon ke haq mein to isse nuqsan hi badhta hai.

11. Surah Ta-ha ki Ayat No. 65-69

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِيَ وَاِمَّآ اَنْ نَّكُوْنَ اَوَّلَ مَنْ اَلْقٰى ۞ قَالَ بَلْ اَلْقُوْا ۚ فَاِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ اِلَيْهِ مِنْ سِحْرِهِمْ اَنَّهَا تَسْعٰى ۞ فَاَوْجَسَ فِيْ نَفْسِهٖ خِيْفَةً مُّوْسٰى ۞ قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى ۞ وَاَلْقِ مَا فِيْ يَمِيْنِكَ تَلْقَفْ مَا صَنَعُوْا ۭ اِنَّمَا صَنَعُوْا كَيْدُ سٰحِرٍ ۭ وَلَا يُفْلِحُ السّٰحِرُ حَيْثُ اَتٰى﴾

(Yani:- Bole ke Moosa ya to tum (apni cheez) daalo ya hum (apni cheezen) pehle dalte hain. Moosa ne kaha nahi tumhi daalo (jab unhone cheezen daali) to un ke jadu ke zor se daud bhaag rahi hain. (us waqt) Moosa ne apne dil mein khauf maloom kiya. Humne kaha khauf na karo bila shubah tum hi ghalib ho. Aur jo cheez (yani laathi) tumhare dayen haath mein hai usey daal do ke jo kuch unhone banaya hai (yeh to) jadugaron ke hathkande hain aur jadugar jahan jaye falah nahi payega.)

12. Surah Al-Mu'minun ki Ayat No.115-118

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّاَنَّكُمْ اِلَيْنَا لَا تُرْجَعُوْنَ ۞ فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ رَبُّ الْعَرْشِ الْكَرِيْمِ ۞ وَمَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۙ لَا بُرْهَانَ لَهٗ بِهٖ ۙ فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ ۭ اِنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ۞ وَ

﴿قُلْ رَّبِّ اغْفِرْ وَ ارْحَمْ وَ اَنْتَ خَيْرُ الرّٰحِمِيْنَ﴾

(Yani:- Kya tum yeh khayal karte ho ke humne tum ko befayda paida kiya hai aur yeh ke tum hamari taraf laut kar nahi aaoge? To Allah jo sachcha badshah hai (uski shaan isse oonchi hai uske siwa koi mabood nahi (wohi) arsh-e-buzurg ka maalik hai. Aur jo shakhs Allah ke saath aur mabood ko pukaarta hai jiski uske paas kuch bhi sanad nahi to uska hisaab Allah hi ke yahan hoga. Kuch shak nahi ke kafir najaat nahi payenge. Aur Allah se dua karo ke mere Parwardigaar mujhe bakhsh de aur (mujh par) rahem kar aur tu sab se behtar rahem karne wala hai.)

13. Surah As-Saffat ki Ayat No. 1-10

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿وَالصّٰٓفّٰتِ صَفًّا ۞ فَالزّٰجِرٰتِ زَجْرًا ۞ فَالتّٰلِيٰتِ ذِكْرًا ۞ اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ۞ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ۞ اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ن الْكَوَاكِبِ ۞ وَ حِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ۞ لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ ۞ دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ۞ اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ﴾

(Yani:- Qasam hai saf baandhne walo (farishton) ki. Phir daantne walon ki jhidak kar. Phir Zikr (yani Qur'an) padhne walon ki (ghour kar) Ke tumhara mabood ek hi hai, Jo aasmano aur zameen aur jo cheezen in mein hain sab ka maalik hai aur sooraj ke

tuloo hone ke muqamaat ka bhi maalik hai. Beshak hum hi ne aasman-e-duniya ko sitaron ki zeenat se muzayyan kiya. Aur har shaitan-e-sarkash se iski hifazat ki, ke oopar ki majlis ki taraf kaan na laga saken aur har taraf se (un par angaare) phenke jaate hain. (yani wahan se) nikaal dene ko aur unke liye azaab-e-daimi hai. Han jo koi (farishton ki kisi baat ko) chori se jhapat lena chahta jo jalta huwa angara uske peeche lagta hai.)

14. Surah Al-Ahqaf ki Ayat No.29-32

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿وَاِذْ صَرَفْنَآ اِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُوْنَ الْقُرْاٰنَ ج فَلَمَّا
حَضَرُوْهُ قَالُوْٓا اَنْصِتُوْا ج فَلَمَّا قُضِيَ وَلَّوْا اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ ۝ قَالُوْا يٰقَوْمَنَآ اِنَّا
سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيْٓ اِلَى الْحَقِّ وَاِلٰى
طَرِيْقٍ مُّسْتَقِيْمٍ ۝ يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَاٰمِنُوْا بِهٖ يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ
وَيُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ۝ وَمَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ فَلَيْسَ بِمُعْجِزٍ فِي
الْاَرْضِ وَلَيْسَ لَهٗ مِنْ دُوْنِهٖٓ اَوْلِيَآءُ ط اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ﴾

(Yani:- Aur jab humne jinno mein se kayee shakhs tumhari taraf mutawajjeh kiye ke Qura'an sune, to jab uske paas aaye to (aapas mein) kahne lage ke khamosh rah, jab (padhna) tamam hua to apni biradari ke logon mein wapas gaye ke (unko) nasihat karein. Kahne lage ke aye qaum humne ek

kitab suni hai, jo Moosa ke baad nazil huyee hai, jo (kitaben) isse pehle (nazil huyee) hain unki tasdeeq karti hai (aur) sachcha (deen) aur seedha rasta batati hai. Aye qaum! Allah ki taraf bulane wale ki baat ko qubool karo, aur us par eemaan lao, Allah tumhare gunah bakhsh dega aur tumhe dukh dene wale azaab se panah mein rakhega. Aur jo shakhs Allah ki taraf bulane wale ki baat qubool na karega to woh zameen mein (Allah ko) aajiz nahi kar sakega aur na uske siwa uske himayati honge, yeh log sareeh gumrahi mein hain.)

15. Surah Ar-Rahman Ayat No.33-36

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا ط لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ۞ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۞ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۵ وَّنُحَاسٌ فَلَا تَنْتَصِرٰنِ ۞ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ﴾

(Yani:-Aye Jinnat aur insano ke giroh! Agar tum mein aasmano aur zameen ke kinaron se baher nikal jane ki taaqat hai to nikal bhago, baghair ghalba aur taaqat ke tum nahi nikal sakte. Phir apne Rab ki kis kis nemat ko jhutlaoge? Tum par aag ke shole aur dhuwan chhoda jayega phir tum muqabila na kar sakoge. Phir apne Rab` ki kis kis nemat ko jhutlaoge?)

16. Surah Al-Hashr ki Ayat No.21-24

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

﴿لَوْ اَنْزَلْنَا هٰذَاالْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًامِّنْ خَشْيَةِ اللّٰهِ ط وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ۝ هُوَ اللّٰهُ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ ج عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ج هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝هُوَاللّٰهُ الَّذِىْ لَآاِلٰهَ اِلَّا هُوَ ج اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ط سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ۝ هُوَاللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى ط يُسَبِّحُ لَهٗ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ج وَهُوَالْعَزِيْزُ الْحَكِيْمُ﴾

(Yani:- Agar hum yeh Qur'an kisi pahaad par nazil karte to tum usko dekhte ke Allah ke khauf se daba aur phata jaata hai,aur yeh baatein hum logon ke liye bayaan karte hain taake woh ghaur karen. Wohi Allah hai jiske siwa koi mabood nahi, posheeda aur zaahir ka jaanne wala, woh bada meharbaan nihayat rahem wala hai. Wohi Allah hai jiske siwa koi ibaadat ke layeq nahi, Badshah (haqeeqi) paak zaat (har aib se), salamati, aman dene wala nigehhbaan, ghalib zabardast badayi wala, Allah un logon ke shareek muqarrar karne se paak hai. Wohi Allah (tamam makhluqaat ka) Khaliq, ijaad-o-ikhtara karne wala, soortein banane wala uske sab achchhe se achchhe naam hain, jitni bhi cheezen aasmano aur zameen mein hain sab uski tasbih karti hain aur woh ghalib hikmat wala hai.)

17. Surah Al-Qalam `ki Ayat No. 51, 52

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿وَاِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُوْلُوْنَ اِنَّهٗ لَمَجْنُوْنٌ ۝ وَمَا هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ﴾

(Yani:- Aur kafir jab (yeh) nasihat (ki kitab) sunte hain to yun lagte hain tum ko apni nighaahon se phusla denge aur kehte hain ke yeh to diwana hai. Aur (logo) ye (Qur'an) ahle-aalam ke liye nasihat hai.)

18. Surah Al-Jinn ki Ay`at No.1-10

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ۝ يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ؕ وَلَنْ نُّشْرِكَ بِرَبِّنَا اَحَدًا ۝ وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ۝ وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ۝ وَّاَنَّا ظَنَنَّآ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَالْجِنُّ عَلَى اللّٰهِ كَذِبًا ۝ وَّاَنَّهٗ كَانَ رِجَالٌ مِّنَ الْاِنْسِ يَعُوْذُوْنَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوْهُمْ رَهَقًا ۝ وَّاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ يَّبْعَثَ اللّٰهُ اَحَدًا ۝ وَّاَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنٰهَا مُلِئَتْ حَرَسًا شَدِيْدًا وَّ شُهُبًا ۝ وَّاَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ؕ فَمَنْ يَّسْتَمِعِ الْاٰنَ يَجِدْ لَهٗ شِهَابًا رَّصَدًا ۝ وَّاَنَّا لَا نَدْرِيْٓ اَشَرٌّ اُرِيْدَ بِمَنْ فِي الْاَرْضِ اَمْ اَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا﴾

(Yani:- (Aye Phaighambar logon se) kah do ke mere paas wahee aayi hai ke jinno ki ek jamaat ne (is kitab ko) suna to kahne lage ke humne ek ajeeb Qura'an suna. Jo bhalayi ka raasta batata hai so hum

is par imaan le aaye aur hum apne parwardigaar ke saath kisi ko shareek nahi banayenge. Aur Yeh ke hamare Parwardigaar ki azmat (shaan) bahot badi hai, woh na biwi rakhta hai aur na aulaad. Aur yeh ke humme se ba'az bewaquf Allah ke barey mein jhoot iftara karta hai. Aur hamara (yeh) khayal thha ke insaan aur jinn Allah ki nisbat jhoot nahi bolte. Aur yeh ke ba'az Bani Adam ba'z jinnat ki panah pakda karte they (isse) unki sarkashi aur badh gayi thhi. Aur yeh ke unka bhi yahi eteqaad tha jis tarah tumhara thha ke Allah kisi ko nahi jilayega. Aur yeh ke humne aasman ko tatola to usko mazboot chowkidaaron aur angaaron se bhara hua paaya. Aur yeh ke pehle hum wahan se bahot se maqamaat mein (khabren) sunne ke liye baitha karte they, ab koi sunna chahe to apne liye angara tayyar paaye. Aur yeh ke hume maloom nahi ke isse ahle-zameen ke haq mein burayi maqsood hai ya unke Parwardigaar ne unki bhalayi ka irada farmaya hai.)

19. Surah Ikhlaas

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

﴿قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اَللّٰهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُوْلَدْ ۝ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝﴾

(Yani:- Aap keh dijiye! ke wo Allah Ta'ala ek

(hee) hai. Allah Ta'ala be niyaaz hai. Na usse koi paida hua, na wo kisi se paida hua. Aur na koi us ka hamsar hai.)

20. Surah Falaq

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

﴿قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّمَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ۝وَمِنْ شَرِّ النَّفّٰثٰتِ فِى الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۝﴾

(Yani:- Aap keh dijiye! ke main subah ke Rab ki panaah mein aata hoon. Har us cheez ke shar se jo usne paida kiya hai. Aur andheri raat ki taariki ke shar se, jab us ka andhera phail jaaye. Aur girah (laga kar un) mein phoonkne waaliyon ke shar se (bhi). Aur hasad karne waale ki buraayi se bhi, wo hasad kare.)

21. Surah Naas

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

﴿قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ اِلٰهِ النَّاسِ۝ مِنْ شَرِّ الْوَسْوَاسِ ۝الْخَنَّاسِ۝الَّذِىْ يُوَسْوِسُ فِىْ صُدُوْرِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ۝﴾

(Yani:- Aap keh dijiye! ke main logon ke Parwardigaar ki panaah mein aata hoon. Logon ke maalik ki (aur) Logo ke mabood ki (panaah mein) Was wasa daalne waale, peechhe hat jaane waale ke shar se. Jo logon ke seenon mein was wasa daalta hai. (khwaah) woh jinn mein se ho ya insaan mein se.)

Mazkurah bala Aayat ko padh kar dam karne ke baad darj zail teen halat mein se koi ek halat pesh aa sakti hai:-

1. Mareez par behoshi taari hojaaye aur jinn guftagoo karne lage.
2. Mareez behosh na ho laikin us par baaz alaamat zaher hojayen.
3. Donon haalaton mein se koi bhi halat samne na aaye, aur us surat mein uss ka marz tibbi ya nafsiyati tasawwur kiya jayega. Ya nazr-e-bad lagi hogi. Nazrebad ka lagna haq hai.

Pahli haalat:- Jab mareez par behoshi taari hojaye aur jinn guftagu karne lage to sawalaat karen.

1. Tumhara naam kya hai?
2. Tumhara deen kya hai?
3. Tumhare lagne ki wajhe kya hai?

Agar uske lagne ki wajhe koi aisa munkar kaam hai jise Allah Ta'ala ne haraam qarar diya hai to usse bataya jaye ke yeh kaam haraam hai taake us par hujjat qayam hojaye, usi tarah usse ye bhi bataya jaye ke uss ke bare mein Allah Ta'la ka aur Allah ke Rasool(saws) ka faisla nafiz kiya jaayega Jinhe Allah ne tamam ins wa jinn ki taraf Rasool banakar bheja hai.

Moalij isi tarah jinn ko Allah aur uske

Rasool(saws) ka faisla sunata rahe, ta ki us par hujjat qayam karta rahe usse maroof ka hukm deta rahe aur munkar se rokta rahe, jis tarah insaan ke saath kiya jata hai. Kyun ke Allah Ta'ala ka irshad hai.

Surah Bani Israel Ayat No. 15`

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

﴿وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا﴾

(Yani:- Aur jab tak hum paighambar na bhej lein azaab nahi diya karte.)

Allah Ta'ala Farmate hain:-

Aye jinno aur insano ki jamaat kya tumhare paas tum hi mein se paighambar nahi aate rahe jo meri aayatein tumko padh-padh kar sunate aur is din ke saamne aa maujood hone se darate they.(Surah Al-An'am Ayat No.130)

Yahi wajah hai ke Nabi(saws) ne gharon ke andar paye jane wale saanp ko jab tak teen din tak tambeeh na kardi jaye, qatal karne se mana farmaya hai. Jaisa ke sahi Muslim mein Hadees maujood hai. Kyun ki jis tarah insaan ko na haq qatal karna na-jayez hai usi tarah jinnat ko bhi nahaq qatal karna na-jayez hai. Zulm har soorat mein haraam hai. Isi liye kisi ke liye jayez nahi ke woh kafir hi kyun na ho.

Agar waaz wa nasihat ke zariye jinn raah e raast par aajaye to badi achchhi baat hai. Warna moalij ko

haq hai ke usse daant, dapat kare dhamki de, aur laan, taan kare.

Hazrat Abu Huraira(Rzt) se riwayat hai ke Aap(Saws) ne farmaya ke guzishta raat ek sarkash jinn achanak mere paas aaya. Ya isi tarah ki baat Aap ne farmayi, woh meri namaz mein khalal dalna chahata tha, laikin Allah ta'la ne mujhe us par qaabu dediya aur maine socha ke masjid ke kisi sutoon ke saath usse bandhoon taake subah ko tum sab bhi usey dekho. Phir mujhe apne bhai Suleman(AS) ki yeh dua yaad aagayee (jo Surah Saad mein hai). "Aye mere Rab! mujhe aisa mulk aata karna jo mere baad kisi ko hasil na ho." Aap(Saws) ne us shaitaan ko zaleel karke dhutkaar diya.(Sahi Muslim Hadees No.461)

Aap(saws) ne us jinn ko bataur qaidi masjid ke sutoon ke saath bandhna chaha, magar phir Aap ko Hazrath Suleman(As) ki woh dua yaad aagaye jis ki wajhe se jinno par un ka ikhtiyaar khas hasil tha. Aap ne socha ke agar main isse qaid kardoonga to goya ye ikhtiyaar mujh ko bhi haasil ho jayega aur yeh us dua ke khilaaf hoga. Hamesha yeh dua padhni chahiye "Auzubillahi Minash Shaitani Rajeem" main Allah ki panah chahta hoon shaitan mardood ke shar se. Is dua mein shaitan se panah mangne aur us par Allah ki laanat bhejne ka zikar hai.

Agar dam ke zariye dant, dapat, laan, taan ke zariye jinnat insaan ke jism se nikal jaaye to maqsad hasil hai, bhale hi iske nateeje mein jinnat kisi marz ka shikaar hojaye ya marjaye. Kyun ke woh khud apne aap par zulm karne wala hai aur moalij is amal par ajr-o-sawab ka mustahiq hai. Kyun ke is mein mazloom insaan ko museebat se nijaat dilana hai. Mazloom ki madad karna mustahib hai. Shariat mein is ka hukm diya gaya hai.

Hazrat Bara bin Aazib(Rzt) se marwi hai woh bayan karte hain ke hamein Nabi Kareem(Swas) ne saat kaamon ka hukum diya aur saat kaamon se roka.

Aap(Saws) ne hukum diya tha:- Janaze ke saath chalne, Mareez ki mizaj pursi, Dawat qubool karne, Mazloom ki madad karne ka, Qasam poori karne ka, Salam ka jawaab dene ka, Chheenkh par (yarhamakAllah kehne ka) aur Aap(Saws) ne hamein manaa kiya thha:- Chandi ka bartan (istemal mein lane) se, Qassi se, istabraq se

(Sahih Bukhari Hadees No:1239)

Aap (SAW) ne farmaya apne bhai ki madad karo woh zaalim ho ya mazloom.

Hazrat Anas(rzt) se marwi hai ke Rasoolullah (SAW) ne farmaya apne bhai ki madad karo agar woh zaalim ho ya mazloom.Sahaba ne arz kiya "Ya

Rasoolullah(saws)!Hum mazloom ki to madad kar sakte hain...lekin zaalim ki madad kis tarah karein?"Aap (saws) ne farmaya ke zulm se uska haath pakad lo (yehi us ki madad hai.)

"Jo kisi Musalmaan ki pareshaani door karde Allah Ta'la uski aakhirat ki pareshaniyon mein se ek pareshani door farmayega,aur Allah Ta'la bande ki madad farmata rehta hai jab tak banda apne Musalmaan bhai ki madad karta hai"

Yeh saare nasoos moalij ko is baat ki targheeb dilate hain ke woh apne Musalmaan bhai ka difaa karein.Moalij ko Jinn se aise sawalaat nahi karne chahiye jin ka koi fayda na ho aur naa hi zaroorat se zaayed.Usse guftagoo karni chahiye.Zyada sawaal karne se Moalij Shaitaan ke bahkaave mein aa jayega aur uski khud pasandi badhegi aur ghuroor ka shikaar ho sakta hai.

Inn sawalaat mein koi aisa sawaal ho sakta hai jis se Jinn yeh andaaza laga lein ke Moalij zyada tajrubekaar nahi hai. woh mareez se nikalne se inkaar kar sakta hai.

Mareez ki behoshi jitni bhi taweel hogi hosh mein aane ke baad utni hi zyada woh jismaani takleeef aur kamzori mahsoos karega.

Jinn ko bhagane ke liye agar yeh saari

koshishein nakaam ho jaye toh Moalij woh Qura'ani Aayat padhein jo Jinn par asar andaaz hoti hai aur use takleef pahonchati hai. Poora Qur'an Kareem shifa aur barkat hai. Allah Ta'la farmate hain:

Sura Bani Israel Ayat No:82

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَاهُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا﴾

(Yani:-Qura'an jo hum naazil kar rahein hai,Momino ke liye toh sara sar Shifa aur Rahmat hai.Haan zalimon ko bajuz nuqsan ke aur koi ziyadati nahin hoti)

15.Qura'ani Aayat jo Shayateen ke liye Takleef ka sabab hai:

1.Surah Fatiha

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝﴾

(Yani:- Sab tarah ki tarif Allah hi ke liye hai jo makhluqaat ka Parwardigar hai; Bada meherban nihayat rehem wala, Insaf ke din ka Haakim. (Aye Parwardigar) hum Teri hi ibadat karte hain aur Tujhi se madad mangte hain. Humko seedhe raste chala jin

par tu Apna fazl-o-karam karta raha, Na unke jin par ghusse hota raha aur na gumrahon ki.)(Aameen)

2. Surah Baqarah - Ayat No : 255

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿ اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ ۥ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ۭ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ۭ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَاۗءَ ۚ وَسِعَ كُرْسِـيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا يَـــُٔـوْدُهٗ حِفْظُهُمَا ۚ وَھُوَ الْعَلِيُّ الْعَظِيْمُ ﴾

(Yani:- Allah (woh mabood barhaq hai ke) uske siwa koi ibaadat ke layeq nahi. Zinda hamesha rahne wala. Usey na oongh aati hai na neend jo kuchh aasmano mein aur jo kuchh zameen mein hai sab usi ka hai. Kaun hai ke us ki ijazat ke baghair usse (kisi ki) sifarish kar sake. Jo kuchh logon ke ru-ba-ru ho raha hai aur jo kuchh unke peechhe ho chuka hai use sab maloom hai aur woh iski maloomat mein se kisi cheez par dastrast hasil nahi kar sakte haan jis qadar woh chahta hai (usi qadar maloomat kara deta hai) uski badshahi (aur ilm) aasman aur zameen sab par haavi hai. Aur use unki hifazat kuchh bhi dushwaar nahi woh bada aali rutba (aur) jaleelul-qadr hai.)

3. Surah An-Nisa - Ayat no : 167-173

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿ اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ قَدْ ضَلُّوْا ضَلٰلًا بَعِيْدًا ۝
اِنَّ الَّذِيْنَ كَفَرُوْا وَظَلَمُوْا لَمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيْقًا ۝
اِلَّا طَرِيْقَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ۝ يٰٓاَيُّهَا النَّاسُ
قَدْ جَآءَكُمُ الرَّسُوْلُ بِالْحَقِّ مِنْ رَّبِّكُمْ فَاٰمِنُوْا خَيْرًا لَّكُمْ ؕ وَاِنْ تَكْفُرُوْا فَاِنَّ
لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۝ يٰٓاَهْلَ الْكِتٰبِ
لَا تَغْلُوْا فِيْ دِيْنِكُمْ وَلَا تَقُوْلُوْا عَلَى اللّٰهِ اِلَّا الْحَقَّ ؕ اِنَّمَا الْمَسِيْحُ عِيْسَى
ابْنُ مَرْيَمَ رَسُوْلُ اللّٰهِ وَكَلِمَتُهٗ ۚ اَلْقٰهَآ اِلٰى مَرْيَمَ وَرُوْحٌ مِّنْهُ ۫ فَاٰمِنُوْا بِاللّٰهِ
وَرُسُلِهٖ ۚ وَلَا تَقُوْلُوْا ثَلٰثَةٌ ؕ اِنْتَهُوْا خَيْرًا لَّكُمْ ؕ اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌ ؕ سُبْحٰنَهٗٓ
اَنْ يَّكُوْنَ لَهٗ وَلَدٌ ۘ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ۝
لَنْ يَّسْتَنْكِفَ الْمَسِيْحُ اَنْ يَّكُوْنَ عَبْدًا لِّلّٰهِ وَلَا الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَ ؕ وَمَنْ
يَّسْتَنْكِفْ عَنْ عِبَادَتِهٖ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ اِلَيْهِ جَمِيْعًا ۝ فَاَمَّا الَّذِيْنَ اٰمَنُوْا
وَعَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَهُمْ وَيَزِيْدُهُمْ مِّنْ فَضْلِهٖ ۚ وَاَمَّا الَّذِيْنَ
اسْتَنْكَفُوْا وَاسْتَكْبَرُوْا فَيُعَذِّبُهُمْ عَذَابًا اَلِيْمًا ۙ وَّلَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ
وَلِيًّا وَّلَا نَصِيْرًا ﴾

(Yani:- Jin logon ne kufr kiya aur (logon ko) Allah ke raste se roka woh raste se bhatak kar door ja pade. Jo log kafir huye aur zulm karte rahe Allah unko bakhshne wala nahi aur na unhe rasta hi dikhayega. Han dozakh ka rasta jisme hamesha (jalte) rahenge aur yeh(baat)Allah ko aasaan hai. Logo! Allah ke Paighambar tumhare paas tumhare Parwardigaar ki

taraf se haq baat lekar aaye hain to (un par imaan lao yahi) tumhare haq mein bahtar hai. Aur agar kufr karoge to (jaan rakho ke) jo kuchh aasmano aur zameen mein hai sub Allah ka hai aur Allah (sab kuchh) jaanne wala (aur) hikmat wala hai. Aye ahle kitab apne deen (ki baat) mein had se na badho aur Allah ke barey mein haq ke siwa kuchh na kaho. Maseeh (yani) Maryam ke bete Eesa (na Allah na Allah ke bete balki) Allah ke Rasool aur uska kalma-e-(basharat) jo usne Maryam ki taraf bheja thha aur uski taraf se ek rooh they. To Allah aur uske Rasoolon par imaan lao. Aur (yeh) na kaho (ke Allah) teen (hain is eteqaad se) baaz aao ke ye tumhare haq mein behtar hai. Allah hi mabood Wahid hai. Aur isse pak hai ke uske aulaad ho. Jo kuchh aasmano mein aur jo kuchh zameen mein hai sab usi ka hai. Aur Allah hi kaarsaaz kaafi hai. Maseeh is baat se aar nahi rakhte ke Allah ke bande hon aur na muqarrib farishte (aar rakhte hain). Aur jo shakhs Allah ka banda hone ko mojab-e-aar samjhe aur sarkashi kare to Allah sub ko apne paas jama kar lega. To jo log imaan laye aur nek kaam karte rahe aur unko unka poora badla dega aur apne fazal se (kuchh) zyada bhi inayat karega. Aur jinhone (banda hone se) aar-wa-inkaar aur takabbur kiya unko woh takleef

dene wala azaab dega. Aur woh Allah ke siwa apne haami aur madadgaar na payenge).

4.Surah Al-Ma'idah - Ayat No : 33-34

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿ اِنَّمَا جَزٰٓؤُا الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَ رَسُوْلَهٗ وَيَسْعَوْنَ فِي الْاَرْضِ فَسَادًا اَنْ يُّقَتَّلُوْٓا اَوْ يُصَلَّبُوْٓا اَوْ تُقَطَّعَ اَيْدِيْهِمْ وَاَرْجُلُهُمْ مِّنْ خِلَافٍ اَوْ يُنْفَوْا مِنَ الْاَرْضِ ؕ ذٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۝ اِلَّا الَّذِيْنَ تَابُوْا مِنْ قَبْلِ اَنْ تَقْدِرُوْا عَلَيْهِمْ ۚ فَاعْلَمُوْٓا اَنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴾

(Yani:- Jo log Allah aur uske Rasool se ladayi karen aur mulk mein fasaad karne ko daudte phiren unki yahi sazaa hai ke qatl kar diye jayen ya sooli chadha diye jayen ya unke ek taraf ke haat aur ek ek taraf ke paon kat diye jayen. ya mulk se nikaal diye jayen. Ye to duniya mein unki ruswayee hai aur aakhirat mein unke liye bada (bhari) azaab (tayyar hai. Han jin logon ne isse peshtar ke tumhare qabu aa jayen tauba karli to jaan rakho ke Allah bakshne wala meherbaan hai.)

5.Surah al-A'raf - Ayat No : 102,103

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿ وَمَا وَجَدْنَا لِاَكْثَرِهِمْ مِّنْ عَهْدٍ ۚ وَاِنْ وَّجَدْنَآ اَكْثَرَهُمْ لَفٰسِقِيْنَ ۝ ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهِمْ مُّوْسٰى بِاٰيٰتِنَآ اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَظَلَمُوْا بِهَا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ﴾

(yani:- Aur humne unme se aksaron mein ahed (ka nibah) nahi dekha. Aur unme aksaron ko (dekha to) badkaar hi dekha. Phir un (Paighambaron) ke baad humne Moosa ko nishaniyan dekar Firaon aur uske ayan-e-saltanat ke paas bheja. To unhone unke saath kufr kiya so dekh lo ke kharaabi karne walo ka anjam kya hua.)

6 Surah Al-Anfaal - Ayat No : 12,13

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿اِذْ يُوْحِيْ رَبُّكَ اِلَى الْمَلٰٓئِكَةِ اَنِّيْ مَعَكُمْ فَثَبِّتُوا الَّذِيْنَ اٰمَنُوْا ط سَاُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ فَاضْرِبُوْا فَوْقَ الْاَعْنَاقِ وَ اضْرِبُوْا مِنْهُمْ كُلَّ بَنَانٍ ۝ ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَرَسُوْلَهٗ ج وَمَنْ يُّشَاقِقِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ﴾

(Yani:- Jab tumhara Parwardigaar farishton ko irshad farmata thha ke main tumhare saath hoon tum momino ko tasalli do ke saabit qadam rahein. Main abhi abhi kafiron ke dilon mein rob-wa-haibat dal deta hoon to unke sar maar (kar) uda do. Aur unka por por maar (kar tod) do. Ye (saza) isliye di gayi ke unhone Allah aur uske Rasool ki mukhalifat ki aur jo shakhs Allah aur Rasool ki mukhalifat karta hai to Allah bhi sakht azaab dene wala hai.)

7. Surah At-Tauba Ayat No 70

﴿اَلَمْ يَاْتِهِمْ نَبَاُ الَّذِيْنَ مِنْ قَبْلِهِمْ قَوْمِ نُوْحٍ وَّ عَادٍ وَّثَمُوْدَ ۵ وَقَوْمِ

اِبْـرٰهِيْـمَ وَاَصْحٰبِ مَدْيَنَ وَالْمُؤْتَفِكٰتِ ۭ اَتَتْهُـمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ فَـمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴾

(Yani:- Kya inko un logon (ke halaat) ki khabar nahi pahonchi jo unse pehle they (yani) Nooh aur Aad aur Samood ki qaum aur Ibraheem ki qaum aur Madyan wale aur ulti huyee bastiyon wale. Unke paas paighambar nishaniyan lekar aaye. Aur Allah to aisa na thha ke un par zulm karta lekin wahi apne aap par zulm karte they.)

8.Surah Ibrahim Ayat No17- 15

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿وَاسْتَـفْتَحُوْا وَخَابَ كُلُّ جَبَّارٍ عَنِيْدٍ ۝ مِّنْ وَّرَاۗىِٕهٖ جَهَنَّمُ وَ يُسْقٰى مِنْ مَّاۗءٍ صَدِيْدٍ ۝ يَّتَـجَـرَّعُهٗ وَلَا يَكَادُ يُسِيْغُهٗ وَيَاْتِيْهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَّمَا هُوَ بِمَيِّتٍ ۭ وَمِنْ وَّرَاۗىِٕهٖ عَذَابٌ غَلِيْظٌ﴾

(Yani) Aur unhon ne fatah maangi aur har sarkash, ziddi naa kaam huwa.uske aage jahannam hai aur (wahan) use peep ka pani pilaya jaayega. Jise woh ghont ghont piyega magar halaq se na utaar sakega aur har taraf se maut uski taraf badhegi jabke marega nahin aur uske aage nehaayat sakht azaab hoga.

9.Surah Al-Hijr Ayat No 16-18

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿ وَلَقَدْ جَعَلْنَا فِي السَّمَاۗءِ بُرُوْجًا وَّزَيَّنّٰهَا لِلنّٰظِرِيْنَ ۝ وَحَفِظْنٰهَا مِنْ كُلِّ

شَيْطٰنٍ رَّجِيْمٍ ۝ اِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاَتْبَعَهٗ شِهَابٌ مُّبِيْنٌ ﴾

(Yani) Aur yaqeenan hum ne aasmaan mein burj banaaye aur inhen naazreen ke liye zeenat di. Aur hum ne inhein har shaytaan mardood se mahfooz rakha. Magar jo chori chhupe sunne to chamakta shahaab (dahakta shola) uska peechha karta hai.

10.Surah Bani Israel Ayat No 110-111

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿قُلِ ادْعُوا اللّٰهَ اَوِادْعُوا الرَّحْمٰنَ ؕ اَيًّامَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ۝ وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِى الْمُلْكِ وَلَمْ يَكُنْ لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا ۝﴾

(Yani:- Aur kahdo ke tum (Allah ko) Allah (ke naam se) pukaro ya Rehman (ke naam se) jis naam se pukaro uske sab naam achche hain, aur namaz na buland awaaz se padho aur na aahista balke iske beech ka tareeqa akhtiyaar karo. Aur kahdo ke sab tareef Allah hi ko hai jisne na to kisi ko beta banaya hai aur na Uski baadshahi mein koi shareek hai aur na is wajah se ke woh aajiz-o-naatwan hai koi uska madadgaar hai aur usko bada jaan kar uski badayee karte raho.)

11.Surah Maryam - Ayat No : 68-72

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

﴿ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيٰطِيْنَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ۝ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيْعَةٍ اَيُّهُمْ اَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا ۝ ثُمَّ لَنَحْنُ اَعْلَمُ بِالَّذِيْنَ هُمْ اَوْلٰى بِهَا صِلِيًّا ۝ وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا ۚ كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا ۝ ثُمَّ نُنَجِّي الَّذِيْنَ اتَّقَوْا وَّنَذَرُ الظّٰلِمِيْنَ فِيْهَا جِثِيًّا ﴾

(Yani:-Tumhare Parwardigaar ki qasam! Hum inko jama karenge aur shaitaano ko bhi, phir in sabko Jahannam ke gird hazir karenge (aur woh ghutno) par gire hue (honge). Phir har jamaat mein se hum aise logon ko kheench nikalenge jo Allah se sakht sarkashi karte they. Aur hum un logon se khoob waqif hain jo unme dakhil hone ke zyada layeq hain. Aur tumme koi (shakhs) nahi magar use is par guzarna hoga, yeh tumhare Parwardigaar par lazim aur muqarrar hai. Phir hum parhezgaaron ko najaat denge aur zalimo ko isme ghutnon ke bal pada hua chhod denge.)

12.Surah Al-Ambiya - Ayat No : 70

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

﴿ وَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَخْسَرِيْنَ ﴾

(Yani:-Un logon ne bura to unka chaha thha magar humne unhi ko nuqsan mein daal diya.)

13. Surah Hajj - Ayat No : 19-22

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

﴿هٰذٰنِ خَصْمٰنِ اخْتَصَمُوْا فِيْ رَبِّهِمْ ز فَالَّذِيْنَ كَفَرُوْا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ ط يُصَبُّ مِنْ فَوْقِ رُءُوْسِهِمُ الْحَمِيْمُ ۝ يُصْهَرُ بِهٖ مَا فِيْ بُطُوْنِهِمْ وَالْجُلُوْدُ ۝ وَ لَهُمْ مَّقَامِعُ مِنْ حَدِيْدٍ ۝ كُلَّمَآ اَرَادُوْٓا اَنْ يَّخْرُجُوْا مِنْهَا مِنْ غَمٍّ اُعِيْدُوْا فِيْهَا ق وَذُوْقُوْا عَذَابَ الْحَرِيْقِ﴾

(Yani:- Yeh do (fareeq) ek doosre ke dushman apne Parwardigaar (ke baare) mein jhagadte hain, to jo kafir hain unke liye aag ke kapde qata kiye jayenge, (aur) unke saron par jalta hua paani dala jayega. Isse unke pet ke andar ki cheezen aur khaalen gal jayengi. Aur un(ke maarne thokne) ke liye lohe ke hathode honge. Jab woh chahenge ke is ranj (wa takleef ki wajah) se Dozakh se nikal jayen to phir usi mein lauta diye jayenge aur (kaha jayega ke) jalne ke azaab ka maza chakhte raho.)

14. Surah Ad-Dukhan - Ayat No : 43-52

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

﴿اِنَّ شَجَرَتَ الزَّقُّوْمِ ۝ طَعَامُ الْاَثِيْمِ كَالْمُهْلِ يَغْلِيْ فِي الْبُطُوْنِ ۝ كَغَلْيِ الْحَمِيْمِ ۝ خُذُوْهُ فَاعْتِلُوْهُ اِلٰى سَوَآءِ الْجَحِيْمِ ۝ ثُمَّ صُبُّوْا فَوْقَ رَاْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ ۝ ذُقْ ج اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ ۝ اِنَّ هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ ۝ اِنَّ الْمُتَّقِيْنَ فِيْ مَقَامٍ اَمِيْنٍ ۝ فِيْ جَنّٰتٍ وَّعُيُوْنٍ﴾

(Yani:- Bila shuba Thoohar ka darakht, Gunahgaar ka khana hai. Jaise pighla hua tamba,

peton mein (is tarah) khoulega. Jis tarah garam paani khoulta hai. (Hukm diya jayega ke) isko pakad lo aur kheenchte huye Dozakh ke beech-o-beech lejao. Phir uske sar par khoulta hua paani undel do (ke azaab par) azaab (ho). (Ab) maza chakh tu badi izzat wala (aur) sardar hai. Yeh wohi (Dozakh) hai jisme tum log shak kiya karte they. Beshak parhezgaar log aman ke maqam mein honge. (Yani baghon aur chashmo mein.)

15. Surah Al-Ahqaf -Ayat No : 29-34

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

﴿وَاِذْ صَرَفْنَآ اِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُوْنَ الْقُرْاٰنَ ۚ فَلَمَّا حَضَرُوْهُ قَالُوْٓا اَنْصِتُوْا ۚ فَلَمَّا قُضِيَ وَلَّوْا اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ ۝ قَالُوْا يٰقَوْمَنَآ اِنَّا سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيْٓ اِلَى الْحَقِّ وَاِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ ۝ يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَاٰمِنُوْا بِهٖ يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ۝ وَمَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ فَلَيْسَ بِمُعْجِزٍ فِي الْاَرْضِ وَلَيْسَ لَهٗ مِنْ دُوْنِهٖٓ اَوْلِيَآءُ ۭ اُولٰۗىِٕكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝ اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِ الْمَوْتٰى ۭ بَلٰٓى اِنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝ وَيَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ۭ اَلَيْسَ هٰذَا بِالْحَقِّ ۭ قَالُوْا بَلٰى وَرَبِّنَا ۭ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ﴾

(Yani:- Aur jab humne jinno mein se kayi shakhs tumhari taraf mutawajjh kiye ke Qur'an sune, to jab woh uske paas aaye to (aapas mein) kahne lage ke

khamosh raho, jab (padhna) tamam hua to apni biradari ke logon mein wapas gaye ke (unko) nasihat karen. Kehne lage ke aye qaum! humne ek kitab suni hai, jo Moosa ke baad nazil huyee hai, jo (kitabein) isse pehle (nazil huyee) hain unki tasdeeq karti hai (aur) sachcha (deen) aur seedha rasta batati hai. Aye qaum! Allah ki taraf bulane wale ki baat ko qubool karo, aur us par iman lao, Allah tumhare gunah bakhsh dega aur tumhe dukh dene wale azaab se panah mein rakhega. Aur jo shaks Allah ki taraf bulane wale ki baat qubool na karega to woh zameen mein (Allah ko)aajiz nahi kar sakega aur na uske siwa uske himayati honge, yahi log sareeh gumrahi mein hain. Kya unhone nahi samjha ke jis Allah ne aasmano aur zameen ko paida kiya aur unke paida karne se thaka nahi, woh is (baat) par bhi qadir hai ke murdon ko zinda karde, han (han) woh har cheez par qadir hai. Aur jis roz inkaar karne wale aag ke samne kiye jayenge, kya yeh haq nahi hai? To kahenge ke kyon nahi hamare Parwardigaar ki qasam (haq hai) hukm hoga ke tum (jo duniya) mein inkaar kiya karte they(ab) azaab ke maze chakho.)

16. Surah Al-Mulk - Ayat No; 5-11

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ وَجَعَلْنٰهَا رُجُوْمًا لِّلشَّيٰطِيْنِ

وَاَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيْرِ ۝ وَلِلَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ؕ وَبِئْسَ
الْمَصِيْرُ ۝ اِذَآ اُلْقُوْا فِيْهَا سَمِعُوْا لَهَا شَهِيْقًا وَّهِيَ تَفُوْرُ ۝ تَكَادُ تَمَيَّزُ مِنَ
الْغَيْظِ ؕ كُلَّمَآ اُلْقِيَ فِيْهَا فَوْجٌ سَاَلَهُمْ خَزَنَتُهَآ اَلَمْ يَاْتِكُمْ نَذِيْرٌ ۝ قَالُوْا بَلٰى قَدْ
جَآءَنَا نَذِيْرٌ ۝ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ ۚ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ
كَبِيْرٍ ۝ وَقَالُوْا لَوْ كُنَّا نَسْمَعُ اَوْ نَعْقِلُ مَا كُنَّا فِيْٓ اَصْحٰبِ السَّعِيْرِ ۝
فَاعْتَرَفُوْا بِذَنْۢبِهِمْ ۚ فَسُحْقًا لِّاَصْحٰبِ السَّعِيْرِ ۝

(Yani:- Aur Humne qareeb ke aasman ko (taaron ke) chiraghon se zeenat di aur unko shaitan ke maarne ka aala banaya aur unke liye dehakti aag ka azaab tayyar kar rakha hai. Aur jin logon ne apne Parwardigaar se inkaar kiya unke liye Jahannam ka azaab hai aur woh bura thikana hai. Jab woh usme daale jayenge to uska cheekhna chillana sunenge aur woh josh maar rahi hogi. Goya maare josh ke phat padegi, jab usme unki koi jamaat daali jayegi to Dozakh ke darogha unse poochenge tumhare paas koi hidayat karne wala nahi aaya tha? Woh kahenge kyon nahi zarur hidayat karne wala aaya tha lekin Humne usko jhutla diya aur kaha ke Allah ne to koi chiz nazil hi nahi ki, tum to badi ghalti mein pade huye ho. Aur kahenge ke agar hum sunte ya samajhte hote to Dozakhiyon mein na hote. Pas woh apne gunahon ka iqraar kar lenge so Dozakhiyon ke liye (Rehmat-e-Allah se doori hai)

Laikin in Aayaat Qura'ani ke padhne par bhi agar

Jinn sarkashi kare,aur in ki takleef bardaasht karle ,aur mareez ko chhodne se inkaar kare,toh Moalij yeh tareeqa istemaal kare:

Oodh Handi ki naswaar lena:-

Sarkash Jinnat ko takleef pahonchane ke liye oodh ki dhooni di jaati hai.Mareez naak se is ki naswaar leta hai to us ka asar dimaagh tak pahonchta hai isse Jinn ko itni takleef hoti hai ke bardaasht nahi kar sakta aur bhaagne ki koshish karta hai , ya bolne lagta hai aur mareez ke andar se nikal jaane aur waapas na aane ka ahad karta hai.

Is tarah Ilaaj se Jinnat umooman bhaag hi jate hain.Lekin agar woh nikal jaye phir kisi sabab se dobara wapas aajaye, maslan mareez ke jism ke andar us ke daakhil hone ka koi sabab ho,to mareez yeh suratein cassette mein record karke inhe sune.sunne se ziyadah khud padhne ki koshish karein is se zyada fayda hai.

1. Al-Fatiha
2. Al-Baqarah
3. Ali-Imran
4. At-Tauba
5. Ya-Seen
6. As-Saffat
7. Ad-Dukham

8.Qaaf

9.Ar-Rahman

10. Al-Mulk

11. Al-Jinn

12. Al-Kafiroon

13.Al-Ikhlas

14.al-Falaq

15.Al-Naas

16.Jinn apna ahad tod de aur dobara jism mein dakhil ho jaye to yeh Aayat padhni chahiye:

1. Surah Al-Baqarah Ayat No:99-101

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿ اَوَكُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ مِّنْهُمْ ؕ بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ۝ وَلَمَّا جَآءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ ۙ كِتٰبَ اللّٰهِ وَرَآءَ ظُهُوْرِهِمْ كَاَنَّهُمْ لَا يَعْلَمُوْنَ ﴾

(Yani:- Aur humne tumhare paas suljhi hui aayatein irsaal farmayi hain aur unse inkar wohi karte hain jo bad kirdaar hain. Un logon ne jab jab (Allah se) ahed-e-waasiq kiya to unme se ek fareeq ne usko (kisi cheez ki tarah) haqiqat yeh hai ke unme aksar be-imaan hain. Aur unke paas Allah ki taraf se Paighambar (aakhiruz-zama) aaye aur woh unki (aasmani) kitab ki tasdeeq bhi karte hain to jin logon ko kitab di gayi thee unme se ek jamaat ne Allah ki

kitab ko peeth peechhe phenk diya goya woh jaante hi nahi.)

2.Surah Al-Anfal Ayat No:55-59

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡم

﴿إِنَّ شَرَّ الدَّوَآبِّ عِنۡدَ اللّٰهِ الَّذِيۡنَ كَفَرُوۡا فَهُمۡ لَا يُؤۡمِنُوۡنَ ۝ اَلَّذِيۡنَ عٰهَدۡتَّ مِنۡهُمۡ ثُمَّ يَنۡقُضُوۡنَ عَهۡدَهُمۡ فِيۡ كُلِّ مَرَّةٍ وَّهُمۡ لَا يَتَّقُوۡنَ ۝ فَاِمَّا تَثۡقَفَنَّهُمۡ فِي الۡحَرۡبِ فَشَرِّدۡ بِهِمۡ مَّنۡ خَلۡفَهُمۡ لَعَلَّهُمۡ يَذَّكَّرُوۡنَ ۝ وَاِمَّا تَخَافَنَّ مِنۡ قَوۡمٍ خِيَانَةً فَانۡۢبِذۡ اِلَيۡهِمۡ عَلٰى سَوَآءٍ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الۡخَآئِنِيۡنَ ۝ وَلَا يَحۡسَبَنَّ الَّذِيۡنَ كَفَرُوۡا سَبَقُوۡا ؕ اِنَّهُمۡ لَا يُعۡجِزُوۡنَ﴾

(Yani:-Jandaaron mein sab se badtar Allah ke nazdeek woh log hain jo kafir hain so woh imaan nahi laate. Jin logon se tumne (sulah ka) ahed kiya hai phir woh har baar apne ahed ko tod daalte hain. Aur (Allah se) nahi darte. Agar tum unko ladayi mein pao to unhe aisi saza do ke jo log unke pas-e-pusht hon woh unko dekh kar bhag jayen ajab nahi ke unko (usse) ibrat ho. Aur agar tumko kisi qaum se daghabaazi ka khauf ho to (unka ahed) unhi ki taraf phenk do (aur) barabar (ka jawab do) kuchh shak nahi ke Allah daghabaazon ko dost nahi rakhta.)

3.Surah At-Taubah Ayat No:12-14

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡم

﴿اَلَا تُقَاتِلُوۡنَ قَوۡمًا نَّكَثُوۡۤا اَيۡمَانَهُمۡ وَهَمُّوۡا بِاِخۡرَاجِ الرَّسُوۡلِ وَهُمۡ بَدَءُوۡكُمۡ اَوَّلَ مَرَّةٍ ؕ اَتَخۡشَوۡنَهُمۡ ۚ فَاللّٰهُ اَحَقُّ اَنۡ تَخۡشَوۡهُ اِنۡ كُنۡتُمۡ مُّؤۡمِنِيۡنَ ۝

قَاتِلُوْهُمْ يُعَذِّبْهُمُ اللّٰهُ بِاَيْدِيْكُمْ وَ يُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ﴾

(Yani:-Aur agar ahed karne ke baad apni qasmon ko tod dalein aur tumhare deen mein taane karne lagein to un kufr ke peshwaon se jung karo (ye be-imaan log hain aur) unki qasmon ka kuchh aitbaar nahi ajab nahi ke (apni harkat se) baaz aajayen. Bhala tum aise logon se kyun na lado jinhone apni qasmon ko tod dala aur paighambar (Allah) ke jila watan karne ka azm musammam kar liya aur unhone tum se (ahed shikni ki) ibtida ki. Kya tum aise logon se darte ho halanke darne ke layeq Allah hai basharte ke imaan rakhte ho. Unse (khoob) lado. Allah unko tumhare haathon se azaab mein daalega aur ruswa karega aur tumko un par ghalba dega aur momin logon ke seeno ko shifa bakhshega.)

4. Surah An-Nahl Ayat No:90-91

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَآئِ ذِى الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ ج يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ۝ وَاَوْفُوْا بِعَهْدِ اللّٰهِ اِذَا عَاهَدْتُّمْ وَلَا تَنْقُضُوا الْاَيْمَانَ بَعْدَ تَوْكِيْدِهَا وَقَدْ جَعَلْتُمُ اللّٰهَ عَلَيْكُمْ كَفِيْلًا ط اِنَّ اللّٰهَ يَعْلَمُ مَا تَفْعَلُوْنَ﴾

(Yani:- Allah tumko insaaf aur ahsaan karne aur rishtedaaron ko (kharch se madad) dene ka hukm

deta hai, aur behayayi aur namaqool kaamon se aur sarkashi se mana karta hai (aur) tumhein nasihat karta hai taake tum yaad rakho. Aur jab Allah se ahed-e-(wasiq) karo to usko poora karo aur jab pakki qasmein khao to unko mat todo ke tum Allah ko apna zaamin muqarrar kar chuke ho aur jo kuchh tum karte ho Allah isko jaanta hai.)

17.Jinn ko insaan se Mohabbat ho jaye to is ka Ilaaj:

1. Surah Al-Fatiha
2.Surah Al-Baqarah
3. Surah Yusuf
4. Surah An-Noor
5. Surah As-Saffat
6. Surah Ikhlaas
7.Surah Falaq
8. Surah Naas

Inhein cassette mein record kar diya jaaye aur mareez un ko sune, sunne se kahin zaydah padhne mein behtari hai zyada tawajjah dilayen aur inhi Soorton ko padhkar paani par dam kardiya jaaye aur mareez us paani ko piye aur Zaitoon ke tel ki maalish kare yahan tak ki AllahTa'la isse yeh museebat door farmade .

18.Jinn se bachne ke chand sunehri usool:

Aap ab tak jaan chuke hain ke Shayateen ke khatre se koi shakhs kisi waqt bhi mahfooz nahi ,lehaza har Musalmaan ko chahiye ke inn se hifaazat ke liye woh tadbeer ikhtiyaar karein jo asar angez aur mujarrib hone ke saath-saath aise bhi ho jin mein Duniya wa Aakhirat ki bhalaee chhupi hui ho,agar aap yeh ahtiyaati tadabeer ikhtiyaar karlenge to bahot fayde mein rahenge.Arabi ka qaul hai"ahtiyaat Ilaaj se behtar hai."

Insaan ka makkaar aur khabees dushman (Shaitaan) insaan ko gumrah karne par tula rahta hai.Lehaza us se nijaat paane ke liye zaroori hai ke us ka Sharaee ilaaj hum ko maloom ho.Insaan un umoor se jitna ghaafil hoga,utna hi dushman aasaani se apne maqasid haasil karlega.

Shaitaan se difa ka sab se bada zariya Kitabullah (Qura'an) aur Sunnat-e-Rasool (saws) par sakhti se qayam rahna hai.Yeh dono cheezen Deen ki bunyaad aur Siraat-e-Mustaqeem hai.

Shaitaan humein us seedhe aur sahi raaste se bhatkane ki har mumkin koshish mein rahta hai.

Syedna Abdullah bin Masood (rzt)bayaan karte hain:

"Rasool (saws)ne hamare liye ek lakeer kheenchi aur farmaya "Yeh Allah ka seedha raasta

hai",phir is lakeer ke daayen aur baayen kuchh lakeerein bhi kheenchee aur farmaya "Yeh bahot se raastein hai,jin mein se har raaste par ek Shaitaan hai aur apni taraf bulata hai",Phir Nabi Kareem (saws) ne yeh Aayat ki tilawat farmayee(Musnad Ahmed 435/1)

Allah Ta'la ke taraf se jo kuchh Shariat ke ahkaam hamare paas aayen hai khwah woh aqaaed ke baare mein hon ya Aamaal, Aqwaal, Mamilaat,Halaal wa Haraam ya Munkaraat wa Mahroomaat waghaira ko chhodhne ke baare mein hon, un par sakhti se kaar bandh hone aur Shaitaan ke naqsh-e-kadam se door rahne hi se banda Shaitaan se Allah ki panah mein rah sakta hai.

Allah ta'la ka farmaan hai.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِى السِّلْمِ كَآفَّةً ۖ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۗ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ﴾

(Yani:- Ae Eemaanwalon! Islam mein poore ke poore daakhil ho jao aur Shaitaan ke qadmon ki pairwi na karo,woh tumhara khula dushman hai (Al-Baqarah Ayat No:208)

Allah ki kitab (Qura'an) aur Sunnat-e-Rasool ka ehtemam shaitan ke liye sab se bade sadme ka sabab hai chunanche, Syedna Abu Hurairah(Rzt) se riwayat

hai Rasool ullah(Saw) ne farmaya. "Jab ibne adam sajda karta hai to shaitan tanhaee mein jakar rota hai aur kehta hai is ka satyanaas ho. Ibne adam ko sajda ka hukm diya gaya usne sajda kiya lehaza jannat ka mustahiq bangaya laikin mujhe sajde ka hukm diya gaya to maine inkaar kardiya lehaza mere liye jahannum hai.(Sahi Muslim)

Musalman ke liye shaitan ki gumrahi ke raston aur wasael ke samne unko zaahir karna aur bayaan karna zaroori hai. Qura'an-e- Kareem aur Rasooullah(saw) ne us mission ko bakhoobi anjaam diya hai aur hamare liye us cheez ki ahmiyat aur zaroorat janne ke rahnuma usool bayan kiye hain. Chunanche Qura'an-e-Kareem se hamein woh saleeqa maloom hai jis se shaitan ne Syedna Adam(As) ko salah kaar ke bhes mein bahkaya tha.

Allah Ta'la farmate hai:-

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿وَقَاسَمَهُمَآ اِنِّىْ لَكُمَا لَمِنَ النّٰصِحِيْنَ﴾

(Yani:-"Aur usne un dono ke rubaru qasam khayee ke yaqeen janiye main tum dono ka khairkhwaah hoon.(Surah Aaraf Ayat No:21)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿فَاَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْاٰتُهُمَا وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ

وَرَقِ الْجَنَّةِ ۚ وَعَصٰٓى اٰدَمُ رَبَّهٗ فَغَوٰى ﴿۱۲۱﴾

(Yani:"Lekin Shaitaan ne use waswasa daala,kehne laga Ae Aadam!Kya main tujhe daaemi zindagi ka darakht aur baadshahat batlaoon jo kabhi purani na ho."(Surah Taha Ayat No:121)

Isi tarah Rasoolullah(saw) ne Sahaba-e-Kiram (rzt) ko us kaifiyat se aagah farmaya thha jisse Jinn aur Shayateen Aasmaano mein honewali guftagoo mein se kuch uchak kar kaahino aur jaadugaro ke kaanon mein daal dete thhe,phir woh usmein se 100 jhoot milakar logon ko batate aur unhein dhoka dete thhe.Usi tarah Nabi Kareem (saw) ne woh kaifiyat bhi bayaan ki hai Shaitaan kis tarah bandon ke dilon mein tarah-tarah ke waswase daalta hai,kis tarah woh Shaohar aur biwi ke darmiyan phoot daalta hai,kis tarah insaan ke dil mein shakook wa shubhat paida karta hai,bil aakhir insaan keh uthta hai ke tere Rabb ko kisne paida kiya?

Syedna Abu Huraira(rzt) se riwayat hai ke Rasoolullah (saw) ne farmaya "Agar tumhein koi takleef ya nuqsaan pahunche to yeh mat kaho ke agar main aisa aur waisa karta (to is tarah ya us tarah ho jata)

Balki yuh kahein Allah Ta'la ne taqdeer mein jo likha hai aur usne jo chaha kiya,kyuki lafz "AGAR"

Shaitaan ke amal ka darwaaza khol deta hai.

Hamein har amal mein Shaitaan ki mukhalifat karni chahiye.Shaitaan kabhi insaan ke paas intehaaee hamdard aur mukhlis naseehat karnewale ke bhes mein aata hai.Jaisa ke Aadam (as) ke qissey mein mazkur hai,isliye insaan ko chahiye ke Shaitaan use jis baat ka hukm de uske khilaaf amal karein aur usey kahein ke agar tu koi naseehat karnewala hota to sabse pehle apne -aapko naseehat karta, magar toone khud ko aag ka indhan bana daala aur Allah Ta'la ke ghazab ko bhadkane ka sabab bana.Lehaza tu to khud ko naseehat na karsaka,doosron ko kaise naseehat kar sakta hai?

Haaris bin Qais ka qaul hai "Jab Shaitaan tere paas namaz ki haalat mein aaye ke tu riyakaari kar raha hai to tu namaaz ko khoob taweel karde"

Jab hamein yeh maaloom ho gaya ki Shaitaan kin-kin baton ko pasand karta hai to hamein chahiye ke uski mukhalifat karein.maslan Shaitaan bayen haat se khata peeta hai,bayen haath se koi cheez leta aur deta hai,to hum aise tamaam kaam dayen haath se karein.

Syed Umar(rzt) se riwayat hai Nabi Kareem (saw) ne farmaya "Tum mein se koi baayen haath se na khaaye aur na baayen haath se piyen,kyunki

Shaitaan baayen haath se khaata aur peeta hai

(Sahih Muslim)

Isi tarah humein ek jooti pehenkar nahi chalna chahiye kyunki yeh Shaitaani amal hai,Shaitaan ek jooti pehankar chalta hai,jaise ke Syedna Abu Huraira(rzt) bayaan karte hain Nabi Kareem (saw) ne farmaya" Beshak Shaitaan ek jooti pehankar chalta hai."Lehaza hamein Shaitaan ki mukhalifat mein hamesha ya to dono jootiya pehankar chalna chahiye ya to dono jootiya utaarkar.Agar ittefaaq se ek jooti toot jaye to doosri jooti bhi utaar li jaaye.Kyunki Nabi Kareem (saws) ka irshaad girami hai "Agar tum mein se kisi ke joote ka tisma toot jaye to woh ek joote mein na chale,yahan tak ke uski marammat na karwale(Sunan An-Nisaaee 5371-5372)

Qura'an Kareem ne hamein beja israaf(fuzool kharch) se daraya hai, aur dikhawe ke liye fuzool kharch karne walon ko shayateen ka bhai shumar kiya hai. Allah ta'ala ka farman hai:-

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿إِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا إِخْوَانَ الشَّيٰطِيْنِ ۭ وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا﴾

(Yani:- Beja kharch karne wale shaitanon ke bhai hain (Surah Bani Israel Ayat No.27)

Shaitan ko jald bazi bahot pasand hai kyun ke usse insan kasrat se ghaltiyan karta hai. Nabi kareem(saw) ka irshad hai. "Soch samajh kar kaam karna Allah ki taraf se hai aur jald bazi shaitan ki taraf se"(Baihaqi Hadees No.4367) Lehaza hamein shaitan ki mukhalifat karni chahiye aur kaam sabar aur aaram wa sukoon se karna chahiye.

Shaitan se bachne ke liye zaroori hai ke insan apne eemaan ko mazboot banae. Apne Rab Ta'la ki panah talab kare aur usi se ilteja kare. Kyun ki Allah Ta'ala ke siwa kisi ke paas na is ki taaqat hai aur na woh isse panah de sakta hai.

Shaitan se panah mein aane ke liye bunyadi shart yeh hai ke insan sirf Khalique-e-Kayenaat ki panah talab kare. Kyun ke makhlooqat mein se kisi ki bhi panah talab karna haraam hai.

19.Kadaa, Gandaa, Chhalla, aur Taweez pahnna shirk hai

Hadees shareef mein hai Hazrat Imran bin Hussain(Rzt) kehte hain ke Ralsoolullah Sallallahu Alaihi Wasallam ne ek shakhs ke haath mein peetal ka ek kada yaa chhalla dekha to farmaya yeh kya hai? Us aadmi ne kaha ke ek rag mein dard hai usey dafaa karne ki gharz se hai. Aap Sallallahu Alaihi Wasallam ne farmaya usey utaar phenko is se dard mein izaafe

ke alaawa kuchh naa hoga, agar tu usey pahne hue margaya to kabhi kamyab naa hoga. (Ahmed)

Ek aur jagah par taaweez, seepi waghairah lagaane wale ke haq mein bad dua farmayee. Aqib bin Aamir(Rzt) se riwayat hai ke Rasoolullah Sallallahu Alaihi Wasallam ne farmaya, jo taweez latkaaye Allah Ta'ala us ko sukoon aur raahat naa bakhshe. Aur Allah Ta'ala uska maqsad poora naa kare jo seepi, kaodi waghairah latkaye.

Ek aur riwayat mein hai jis ne taweez latkaaya us ne shirk kiya. (Ahmed Hadees No.492)

Ek aur hadees mein Abdullah bin Hakeem(Rzt) se riwayat hai ke Rasoolullah Sallallahu Alaihi Wasallam ne farmaya jo koi kisi cheez ko latkayega yaani taweez, gandaa waghairah usi ke hawale kiya jaega (Ahmed, Tirmizi)

Ek aur muqaam par Hazrat ibn Masood(Rzt) farmate hain ke maine suna Rasoolullah Sallallahu Alaihi Wasallam farmate thhe ke mantar, taweez, gande waigharah sab shirk hai. Ek martaba Nabi Sallallahu Alaihi Wasallam ne elaan karwaya ke oont ki gardan mein taant ya rassi ka koi patta naa rahe, agar ho to kaat diya jaye.(Bukhari, Muslim)

Yeh taant nazar naa lagne ke liye bandhi jaati thi. Aaj kal bhi log sawaariyon, motor cycle, car,

scooter, par nazar naa lagne ke liye baal, bhilaven, koudiyan waghairah baandh kar latkaate hain woh sab isi hukm mein daakhil hain. In tamaam bekaar harkat se apne eemaan ko bachana chahiye. In taaweezon aur gandon ke bajaye hamara bharosa aur eemaan Allah Ta'ala par hona chahiye, aur hamari zaban par hamesha yeh kalimaat hone chahiye.

Ae hamare Rab! Hum ne tujh par bharosa kiya aur teri hi taraf jhuke aur teri hi taraf palatna hai.(Surah Mumtahinah:4)

Ek aur jagah hamein yeh hukm diya gaya hai: Ae (Nabi Sallallahu Alaihi Wasallam) Aap keh deejiye Allah mujh ko kaafi hai, uske siwa koi maabood nahi, usi par maine bharosa kiya aur wahi arshe-e-azeem ka maalik hai.(Surah Tawbah:129)

Al gharz baaz bad-aqeeda afraad Allah ke siwa bejaan aur ghair zaroori cheezon par apne eeman aur yaqeen ka izhaar karte hain jo ke Allah ke saath naa insaafi aur zulm hai, aur yahi shirk hai. Hum momin aur tawheed parast hain, hum AllahTa'ala ki zaat ke siwa kisi par bharosa nahi karte isi liye hamein chahiye ke Allah Ta'ala se naaraaz karne wali shirkiya kaamon se bachen aur aakhirat ke nuqsaan se apne aap ko bachayen.

20. Dum aur Jhaad Phoonk per Ujrat talab karna

Surah Fatiha se dum karna, is baab mein Hazrat Ibn Abbas(rzt) ne Nabi kareem (saws) ek riwayat ki hai. Abu Sayeed Khudri(rzt) ne Nabi kareem(saws) ke chand Sahaba darhalat safar Arab ke ek qabeele per guzre. Qabile walon ne in ki ziyafat nahi ki kuchh der bad is qabeele ke sardar ko bichhu ne kaat liya, ab qabeele walon ne in Sahaba se kaha ke aap logon ke paas koi dawaa ya koi jhaadne wala hai. Sahaba ne kaha ke tum logon ne hamein mehmaan nahi banaya aur ab hum us waqt tak dum nahi karenge jab tak tum hamare liye is ki mazdoori na muqarrar kardo. Chunanche un logon ne chand bakriyan deni manzoor kar lee phir(Abu Sayeed Khudri(rzt) Surah Fatiha padhne lagey aur us per dum karne mein munh ka thook bhi us jageh per dalne lagey. Us se woh shakhs achha ho gaya. Chunanche qabeele wale bakriyan lekar aaye laikin Sahaba ne kaha ke jab tak hum Nabi kareem(saws) se na poochh lein ye bakriyan nahi le sakte phir jab Aap(saws)se poochha to Aap muskurae aur farmaya tumhe kaise maloom hogaya thha ke Surah Fatiha se dum bhi kiya jasakta hai, in bakriyon ko le lo aur is mein mera bhi hissa lagao.

(Sahi Bukhari Hadees No.5736)

Bahut se masael aur Surah Fatiha ke fazael ke

alawah is hadees se yeh bhi nikla ke taleem Qura'an par ujrat lena bhi jayez hai magar niyyat waqt sarf karne ki ujrat hona chahiye kyun ke taleem Qura'an itna bada amal hai ke is ki ujrat nahi ho sakti. Ye bhi maloom hua ke jo masla maloom na ho woh janne walon se maloom kar lena zaroori hai balke tahqeeq karna lazim hai aur andhi taqleed bilkul najayez hai.

Surah Fatiha se dum jhaad karne mein (bakriyan lene ki) shart lagana:-

Hazrat Ibn Abbas(rzt) se riwayat hai ke chand Sahaba pani ke paas se guzre jis ke paas ke qabeele mein ek bichhoo ka kaata hua ek shakhs thha. Qabeele ka ek shakhs in ke paas aaya aur kaha kya aap logon mein koi dam jhaad karne wala hai. Hamare qabeele mein ek shakhs ko bichhoo ne kaat liya hai chunanche Sahaba ki is jamaat mein se ek Sahabi us shakhs ke saath gaye aur chand bakriyon ki shart ke saat us shakhs par Surah Fatiha padhi, uss se woh achha hogaya woh saheb shart ke mutabiq bakriyan apne saatiyon ke paas laye to inhone ise qubool karlena pasand nahi kiya aur kaha ke Allah ki kitab per tum ne ujrat le li. Aakhir jab sab log Madina aaye to arz kiya ke Ya Rasoolullah(saws)! In sahab ne Allah ki kitab par ujrat lee hai. Aap ne farmaya jin cheezon per tum ujrat le sakte ho un mein sab se

zyada us ki mustahiq Allah ki kitab hi hai.

(Sahi Bukhari Hadees No.5737)

Sahaba-e-kiram(rzt) ke ahtiyat ko mulahiza kiya jaye ke jab tak Aap(saws) se tehqeeq na ki bakriyon ko haath nahi lagaya.Har musalman ki yahi shaan honi chahiye khaas taur par deen-o- imaan ke liye jis qadar ahtiyat se kaam liya jaye kam hai magar aisi ahtiyat karne wale aaj bahot kam hain Illa Masha Allah. Hazrat Moulana Waheed-uz-Zama farmate hain ke is hadees ki bina par taleem Qura'an par ujrat lena jayez hai.

Janab Kharja bin Salat ne apne chacha (Hazrat Alaaqa Bin Suhaar Tameemi rzt) se riwayat kiya ke woh ek qaom ke pass se guzre to woh log inke paas aaye aur kaha "tum us shakhs (Rasoolullah saws)ke paas se khair (Quraan aur zikrullah) le kar aaye ho,chunanche hamare is shakhs par dum kar do.Phir woh log in ke paas ek majnoon (deewana) ko laaye jo zanjeeron mein jakda hua thha.Inhone ise teen din tak subah shaam Surah Fatiha ka dum kiya,woh jab bhi usey khatam karte to apna loaab jamaa karte aur us par phoonk dete.Phir woh aise ho gaya jaise ke bandhan se khol diya gaya ho.Un logon ne un ko kuchh diya to Nabi e Kareem saws ke paas aaye aur yeh sub bayaan kiya,to Rasoolullah saws ne farmaya:

"khaa lo ,qasam meri umar ki !log baatil jhad phookn se khate hain aur tum ne haq sach dum se khaya hai."(Abu Dawood : Hadees No.3420)

Fawayed o masaayel :-

(1)(Tabaabat) ilaaj muaalija ek mashroo aur jaayez fun halaal kasab hai,is mein Quraan ke zariye se dum ko bhi shaamil kiya ja sakta hai.

(2)Faatiha aur deegar aayat e Quraani ko bataor ilaaj karna jaayez hai,aur jism par phoonk maarna jab ke us mein loaab ki aameezash ho mubaah hai.

(3)Is par milne wala Muawiza bhi halaal aur tayyab hai.Magar mahez (Tib Roohani hi ko) kasab bana lena Salaf se saabit nahi.

(4)Shahaba e Kiraam rzt apne rizq ke mamile mein intehaayee mohtaat hua karte thhe aur yahi cheez har musalman ke liye laazim hai ke rizq halaal khayen.

(5)Rasoolullah saws ka apni umar ki qasam khana,Aap saws hi ke saath khaas hai,Aap saws ne isi tarah apni umar ki qasam khayee jis tarah Quraan Majeed mein hai: "(Aap ki umar ki qasam! Woh to apni budmasti mein sargardan hain)"

(Surah Alhijr : Ayat No.72)

21. Jaadugar Jinno ko kaise hazir karta hai ?

Is ke bahot saare tareeqe hain aur her ek mein shirk ya wazeh kufr maujood hota hai. Main yahan 8 tareeqe zikar karoonga aur har tareeqe mein jis tarah se kufr wa shirk maujood hota hai, us ki wazahat karoonga. Albatta us mein shadeed ikhtisaar karoonga aur har tareeqe ki poori tafseelaat hargiz zikar nahi karoonga taake koi shakhs ise aazma na sake.

Har tareeqe mein maujood kufr wa shirk ki wazahat karne ki zaroorat is liye pesh aayee ke kai log Qura'ani illaj aur jaadu mein farq nahi kar pate, halanki pehla tareeqa ilaj eemani aur doosra shaitaani hai. Aur is silsile mein mazeed shak us waqt paida ho jata hai jab ke jaadugar apne kufriya taweezaat ahista awaaz mein aur Qura'ani ayat oonchi aawaz mein padhte hain, chunanche mareez ye samajhta hai ke is ka ilaaj Qura'an ke zariye ho raha hai halaan ke haqeeqatan aisa nahi hota. Al gharz yeh tareeqe zikar karne ka mera maqsad ye hai ke mere musalmaan bhai gumrahi aur shar ke raston se bach jayen aur mujrim pesha logon ka raasta khul kar samne aajaye.

 # pehla tareeqa:-

Jaadugar na paaki ki halat mein ek taareek

kamre mein baith jaata hai, phir us mein aag jalata hai aur us par ek dhooni ko rakh deta hai aur agar us ka maqsad nafrat paida karna ya miyan biwi mein judai dalna ho to badboo daar dhooni aag par rakh deta hai aur agar us ka maqsad mohabbat paida karna ya jin miyan biwi par jaadu kiya gaya thha aur woh ek doosre ke qareeb nahi jasakte thhe, un ko jaadu ke asar ko khatm karna ho to woh aag par khushboo daar dhooni rakhta hai. Phir shirkiya taweezaat jo jaadugar ke khaas tilism hote hain, un ko padhna shuru karta hai aur jinno ko un ke sardar ki qasam deta hai aur us ka wasta de kar un se mukhtalif mutalibaat karta hai. Isi dauran use kutte ki shakal mein ya asdahe ya kisi aur shakal mein ek khayali tasweer nazar aati hai jise woh apna maqsad poora karne ke liye ahkamaat jaari karta hai. Aur kabhi yun bhi hota hai ke use koi cheez nazar nahi aati balke us ke kaanon mein ek makhsoos qisam ki awaaz padti hai.Aur kabhi kabhaar yun bhi hota hai ke use koi awaaz bhi sunaee nahi deti aur usse jis shakhs par jaadu karna hota hai, woh us ke baal ya us ka koi kapda mangwa leta hai jis se us shakhs ke paseene ki boo aarahi hoti hai. Aur use jo kuchh karna hota hai uske mutaliq woh jinno ko hukum jari kar deta hai.

Is tareeqe mein darj kuchh batein numaayan hain:-

1. Jinnat tareek kamron ko pasand karte hain.
2. Jinno ko aisi dhooni ki boo se ghiza milti hai jis per Bismillah na padhi gayi ho.
3. Jinnat naa paaki ko pasand karte hain aur shaitaan na paak logon ke bahut qareeb hote hain.

 # Doosra tareeqa :-

Jaadugar koi parinda (fakhta waghaira) ya koi janwar (murghi waghaira) jinno ki batayi gayi khas shakal wa soorat ke mutabiq mangwata hai jis ka rang kala hota hai, kyun ki jinn kale rang ko doosre rangon par tarjeeh dete hain. Phir usse Bismillah padhe baghair zubah kar deta hai aur us ka khoon mareez ke jism par malta hai.Phir usey khandaraat mein ya kunwon mein ya ghair aabaad jaghon mein phenk deta hai jo ke umooman jinno ke ghar hote hain aur usse un mein phenkte huwe bhi Bismillah nahi padhta, phir apne ghar chala jata hai aur shirkiya taweezaat padhne ke baad woh jo chahta hai jinno ko hukm jari kar deta hai.

Doosre tareeqe mein do tarah se shirk paaya jata hai:

1.Tamaam ulmaa ka ittefaaq hai ke jinno ke liye jaanwar zubah karna haraam balke shirk hai, kyun

ke ye zubah lighairillah hai. Chunanche aise jaanwar ka gosht khana bhi kisi musalman ke liye jayez nahi hai.Aur Sahih Muslim mein Hazrat Ali (rzt) se marvi hai Rasoolullah (saw) ne farmaya "Allah ki laanat ho us shakhs par jisne ghairAllah ke liye koi jaanwar zubah kiya."

2.Shirkiya taawizaat jinhe jaadugar jinno ko haazir karne ke liye padhta hai,in mein wazeh taur par shirk moujood hota hai aur iski wazaahat Sheikh ul Islam Ibn e Taimiya (rh) ne apni kai kitaabon mein kee hai.

 # Teesra tareeqa

Yeh tareeqa jaadugaron mein intehaaee ghatiya tariqe ke taur par mashhoor hai aur is tareeqe ko apnane wale jaadugar ki khidmat ke liye aur uske ehkaamaat par amal karne ke liye Shaitaano ka bahot bada giroh uske paas moujood rahta hai,kyunki aisa jaadugar kufr ke etebaar se bahot bada jaadugar tasawwur kiya jata hai,us par Allah ki laanat hai.

Yeh tareeqa mukhtasar taur par kuchh yun hai jaadugar ...uspar Allah ki dheron laanatein hon,Qur'an Majeed ki koi surat ulte huroof mein likhta hai, phir shirkiya taweez padh kar jinno ko hazir kar leta hai.

Yeh tareeqa bhi haram hai, kyun ke Quran

Majeed ko ulte huroof mein likna kufr aur shirkiya taweezat ko padhna shirk hai.

 # Choutha tareeqa

Jaadugar ek khas sitare ke tulu hone ka intezaar karta hai aur jab woh tulu hojata hai to jaadugar usse mukhatib hota hai. Phir Jaadu wale wird padhta hai jin mein kufr aur shirk maujood hota hai, phir chand aisi harkatein karta hai ke us ke khayal ke mutabiq un harkaton se us sitare ki barkaat us par nazil hoti hai. Halanke haqiqat mein woh apni un harkaat se us sitare ki pooja kar raha hota hai aur jab woh ghair Allah ki pooja shuru karta hai to shaitaan us mal'oon ke ahkamaat par labbaik kahte hain, jab ke jaadugar yeh samajhta hai ke us sitare ne us ki madad ki halanke sitare ko to us ki kisi harkat ka ilm hi nahi hota.

Aur jaadugar yeh dawa karte hain ke yeh tareeqe se kiya gaya jaadu us waqt tak khatm nahi hosakta jab tak ye sitara dobara tulu na ho. Aur aise sitare bhi hain jo saal mein sirf ek martaba tulu hote hain, chunanche woh saal bhar us sitare ke tulu hone ka intezaar karte hain, phir aise wird padte hain jin mein us sitare ko madad ke liye pukara jata hai taki jaadu ka asar khatam hojaye, bahrehaal yeh to jaadugaron ka khayaal hai jab ke Qur'aani ilaaj karne

wale log us sitare ka intezaar kiye baghair kisi bhi waqt us jaadu ko tod sakhte hain.

Is tareeqe mein bhi shirk wazeh taur par maujood hai kyun ki is mein ghair Allah ki taazeem aur ghair Allah ko madad ke liye pukarna jaise ghaleez kaama maujood hain.

 # Panchwa tareeqa

Jaadugar ek nabaligh bachhe ko jo bewazoo hota hai apne samne baitha leta hai, phir uski bayen hateli par uske bilkul darmiyan mein tel aur neelgon patte ya tel aur roshnaee rakh deta hai, phir ek lambe kaghaz par mafrad huroof ke saath jaadu wale chand tilasm likhta hai aur usse bachhe ke chehre par rakh kar us ke sar par topi pehna deta hai taake woh warqa girne na pae aur phir bachhe ko ek bhari chadar ke saath dhanp deta hai.

Us ke baad woh apne kufriya wird padhna shuru kardeta hai,jab hi bachche ko apni hatheli par dekhna hota hai.Haalanki andhere ki wajah se use kuchh nazar nahi aa raha hota ,achanak bachcha mahsoos karta hai ke roushni phail gayee hai aur uski hatheli mein kuchh shaklein harkat karti huyee nazar aati hai,chunanche jaadugr bachche se poochhta hai tum kya dekh rahe ho?

Bachcha jo Abba kehta hai :Main apne saamne

ek aadmi ki shakal dekh raha hoon.

Jaadugar bachche se kehta hai ke jis aadmi ki shakal tum dekh rahe ho usey kaho ke jaadugar tum se yeh yeh mutaaliba kar raha hai,so is tarah woh shaklein jaadugar ke ahkaamaat ke mutaabiq harkat mein aa jaati hain.

Yeh tareeqa umooman gumshuda cheezon ki talaash ke liye istemaal kiya jaata hai aur us mein jo kufr wa shirk paaya jaata hai,woh bilkul waazeh hai.

 # Chhatwan tareeqa

Jadugar mareez ke kapdon mein se koi ek kapda maslan rumaal, pagdi, qameez, baniyan,pyjama jis se mareez ke paseene ki boo aa rahi ho,mangwa leta hai,phir us kapde ke ek kone ko girah lagaata hai aur uske saath hi chaar ungliyon ke barabar kapda mazbooti se pakad leta hai.Phir oonchi aawaaz ke saath Surah Kawsar ya koi aur chhoti soorat padhta hai,is ke baad aahista aawaaz mein apne shirkiya wird padhta hai aur phir Jinno se mukhatib ho kar kehta hai:

"Agar is mareez ke marz ka sabab jinnnaat hain to kapde ko chhota kar do aur agar ise nazar lag gayee hai to ise lamba kardo aur agar ise koi doosri beemaari hai to is kapde ko itnaa rehne do jitna is waqt hai."

Phir woh is chaar ungliyon ke barabar kapde ko dobara naapta hai,agar woh chaar ungliyon se bada ho chuka to mareez se kehta hai tumhein nazar lag gayee hai aur agar woh kapda chaar ungliyon sechhota ho chuka ho to mareez se kehta hai ke tum aaseb zadaa ho aur agar woh kapda chaar ungliyon ke barabar hi ho to usey kehta hai ke tumhein koi beemaari hai lihaaza tum Doctor ke paas jao.

22. Kya jaadu ka ilm seekhna durust hai?

Nabi e Kareem saws ka farmaan hai " Jo bhi kisi jaadugar ya nujoomi ke paas aaya usne shariyat e Muhammadiya saws se kufr kiya"(Sahi Muslim)

Aap saws ka doosra farmaan yun aata hai ke "Jisne girah baandhi aur is mein jhaad phoonk ki to goya us ne jaadu kiya."

Haafiz ibn Hajar(rh) kehte hain :

"Allah Ta'la ke is farmaan (Innama nahnu fitnatun falaa takfur)mein is baat ki daleel hai ke jaadu ka ilm seekhna kufr hai" (Fatahul Baari)

Ibn Qdaama(rh)ka kehna hai jaadu seekhna aur sikhana haraam hai aur is mein ahle ilm ke darmiyaan koi ikhtilaaf nahi hai ,so ise seekhne aur is par amal karne se aadmi kaafir ho jaata hai khwah woh uski tahreem ka aqeeda rakhe ya ibaahat ka." (Almughni)

Jaadu ka ilm agar aisa ho ke us mein sitaaron aur shayaateen jaise ghairullah ki tazeem ho aur unki taraf aise kaam mansoob kiye jayen jinhein sirf Allah hi kar sakta hai to aisa ilm haasil karna bilijmaa kufr hai.Aur isi tarah agar is ilm ke zariye qatl karna aur khaawind biwi aur doston ke darmiyaan judaee dalna maqsood ho tab bhi ise haasil karna qataan durust nahi.Aur agar jaadu ka ilm wahem,fareb aur shobdaa baazi ki qism se ho to bhi isey nahi seekhna chahiye kyunki yeh baatil ka ek hissa hai.Aur iske zariye khel tamasha aur logon ka dil behlana maqsood ho to tab bhi ise seekhna manaa hai.

23. Jaadu, karaamat aur mojize mein farq

Imam Almaaziri (rh)is farq ki wazaahatkarte huye likhte hain :

"Jaadu karne ke liye jaadugar ko chand aqwaal wa afa'al sar anjaam dena padte hain, jabki karaamat mein is ki zaroorat nahi hoti balki woh ittefaaqan waaqey ho jaati hai. Aur raha mojiza to is mein baqayda challenge hota hai jo ki karaamat mein nahi hota." (Fatahul Baari)

Haafiz Ibn Hajar(rh) kehte hain "

"Imamul Harmain ne is baat par iteefaq naqal kiya hai ke jaadu ka amal ek faasiq wa faajir aadmi karta hai aur karaamat faasiq se zaahir nahi hoti.So jis

aadmi se koi khilaf e aadat kaam waaqe ho is ki haalat ko dekhna chahiye,agar woh deen ka paband aur kabeera gunaahon se parhez karne wala ho to is ke haatho khilaaf e aadat waaqe hone wala kaam karamat samajhna chahiye.Aur agar woh aisa nahi ho to ise jaadu tasawwur karna chahiye kyunki woh yaqeenan shaitanon ki madad se waqoo pazeer hua hai. (Fatahul Baari)

Tambeeh !

Baaz auqaat yun bhi hota hai ke ek aadmi jaadugar nahi hota aur na ise jaadu ke mutaalliq kuchh maaloom hota hai aur woh baaz kabeera gunahon ka irtikaab bhi karta hai is ke baawajood us ke haathon bhi kayee khilaaf e aadat kaam ho jaate hain.Aur aisa shakhs ya to ahl e bidaat mein se hota hai ya qabron ke pujariyon mein se. So is ke baare mein bhi yahi kaha jayega ke shaitaanon ne is ki madad ki hai taaki log iski bidaat ki pairvi karein Aur Sunnat e Nabvi saws ko chhod dein aur yeh baat khaas taur par soofiya mein paayee jaati hai.

24. Shaadi mein rukawaten dalne ka Jaadu Alamaat:

1:Daaimi sar dard.

2: Seeney mein shadeed ghutan ka ehsas khaas taur par Asar ke baad se lekar aadhi raat tak.

3: Mangetar ko badsoorat manzar mein dekhna.

4: Bahot zyada pareshan khayali .

5: Neend ke dauran bahot zyada ghabrahat.

6: Kabhi kabhi medey mein shadeed dard.

7: Peeth ki nichli haddiyon mein dard.

Yeh Jaadu kaise hota hai?

Koi keena,kapat,hasad,jalan wala insaan paleed jaadugar ke paas jata hai aur us se mutaliba karta hai ke falan aadmi ki beti par jaadu kar do taake woh shaadi na kar sakey. Jaadugar uska aur uski maa ka naam is se pooch leta hai , phir uska koi kapda talab karta hai , uske baad uspar jaadu kar deta hai aur is silsiley mein ek ya ek se zyada jinno ki duty laga deta hai . Jo apni duty saranjaam dene ke liye us aurat ka peechha karna shuru kar deta hai.Agar usey mouqa mil jaaye to usme daakhil ho jata hai , phir use is had tak pareshan karta hai ke jo bhi uski mangni ka paighaam lekar uske paas jaata hai , woh uske saath shaadi karne se fouran inkaar kar deti hai.Aur agar usmein daakhil hone ka mouqa na miley to bahar-bahar se Jinn ki koshish hoti hai ki har mard ko us aurat ke saamne badsoorat saabit karein aur khud us aurat ko mardon ke zehno mein badsoorat aurat ke tour par saabit karein. Chunanche woh aurat har mard ke saath shaadi karne se bila wajah inkaar kar deti hai. Aur agar koi mard us ke saath shaadi karne

ke liye taiyyar bhi ho jaye to Shaitaan uske dil mein musalsal waswase daalta hai aur usey usse badzan kar deta hai. Aur aisa bhi hota hai ke us aurat ke ghar mein jo shakhs bhi us aurat ke saath shaadi karne ki neeyat se daakhil hota hai , usey shadeed ghutan ka ehsaas hota hai aur uska ghar usey jail khana lagta hai. Uske baad woh dobara us ghar mein daakhil hone ka sochta bhi nahi.

Is Jaadu ka ilaaj:

1:Mareeza par pehli qism mein mazkoor damwali aayat aur sooraton ko padhein agar uspar mirgi ka daura padh jaaye aur Jinn bolne lag jaaye to uske saath usi tareeqe se nipte jo pehle bayaan kar diya gaya hai.

2: Agar uspar mirgi ka daura na padey aur uske jism mein kuchh tabdeeliyaan roonuma hon to use darj zail talimaat dein:

i: Woh sharaee parde ki pabandi karey.

ii: Namaazein hamesha waqt par adaa karey.

iii: Gaane , music waghaira na suney

iv: Sone se pehle wazu karke Aaytal Kursi ki tilaawat karey.

v: Muawwizaat ki tilaawat ke baad apni hatheliyon mein phoonkein, phir unhe poore jism par mal le.

vi: Ek ghante ki cassette mein Aytal Kursi ko baar-baar record kare jise woh rozaana ek baar sunti rahey.

vii: Ek doosri cassette mein muawwizaat (Ikhlaas,Al Falaq,An Naas) ko baar-baar record kare aur use bhi rozaana sunne ki talqeen kare.

viii: Paani par dum karke use dede jisse woh har teesre din peeti aur ghusal karti rahey.

ix: Namaaz-e-Fajr ke baad 100 martaba yeh dua padha karein:

Laa ilaaha illallahu wahdahu la shareeka lahu lahul mulku wa lahul hamdu wahuwa a'laa kulli shaii inn qadeer.

Aurat in taaleemaat par mukammil ek mahina amal karey. Is ke baad Insha Allah use ya to mukammil shifa naseeb hojayegi aur jaadu toot jayega.Ya phir iski takleef mein izaafa ho jayega.Agar aisa ho to is par dobara dum kare,Insha Allah use mirgi ka doura pad jayega aur jinn aap ke saath guftagu shuru kardega.Phir aap us se usi tareeqe ke mutaabiq nipat sakte hain jiska zikr pehle kiya jaa chuka hai.

25. Jaadu ke Mutalliq Chand ahem Maloomaat

Jaadu ki alamaat ka marz ki alaamaat se ishtibaah ho sakta hai.

Jis shakhs par jaadu kiya gaya ho,agar us ke medey mein daaimi dard rahta ho to yeh is baat ki daleel hai ke usey jaadu pilaya khilaya gaya hai.

Qur'aani ilaaj do sharton ke saath faydamand saabit ho sakta hai.

1.Mualij Allah ki shariyat ka paband ho.

2.Qu'raani ilaaj ki taaseer par mareez ko mukammal yaqeen ho.

Jaadu ki beshtar qismon mein ek alaamat moujood hoti hai aur woh hai seene ki ghutan,khas kar raat ke waqt.

Jaadu ki jagah ka do baaton se pataa chal sakta hai :

1.Ek to yeh khud Jinn bata de ke is ne falaan jagah par Jaadu rakha hua hai aur aap uski yeh baat us waqt tak tasleem naa karein jab tak ek aadmi jakar iski batayee huyee jagah se jaadu moujoodgi ya adam moujoodgi ki tasdeeq na karwa le,kyunki Jinnon mein jhoot bahot zyada paya jaata hai.

2.Mareez ya mualij kisi fazilat wale waqt mein(maslan raat ka aakhri teesra hissa) poore ikhlaas aur khushu aur khuzu ke saath do rakaat nafil adaa kare aur Allah se dua kare ke use jaadu

ki jagah ke mutalliq khabardaar kar de,to aap ko khwab ke zariye ya ehsaas wa shaoor ke zariye,maaloom ho jayega ke jis cheez par jaadu kiya gaya hai woh falaan jagah par padee huyee hai.Agar aisa ho jaye to Allah Ta'ala ka shukr bajaa lana chahiye.

Jaadu ki tamaam qismon ke ilaaj ke liye aap kalonji ya zaitoon ke tel par dum kar sakte hain jisey mareez mutassira uzoo par subah o shaam mal sakta hai.

Main Chand waqiyat ka zikr karna chahta hoon jismein mere ruqiya padhne par Allah Ta'ala ke fazal aur karam se logon ko shifa huyee:-

1. Mere paas ek musalmaan ladki jo ki hamare pados mein rahti hai, ilaaj ki garz se aayee. Woh taqreeban ek saal se pareshaan thhi. Usey har waqt sar mein dard, pet mein dard rahta thha. Raaton ko bure-bure khwab nazar aate kabhi haveli nazar aati. Ghar mein rahna achcha nahi lagta, tabiyat kaheen bhaag jaane ko hoti. Har waqt ghussa chidchida pan rahta. Garz is ladki ko ilaaj ke liye mere paas laaya gaya. Usey aankh band karne ke liye kaha gaya. Ruqiya padhte hi chand hi minton mein woh ladki jhoomne lagi. Jab us se sawal jawab kiya gaya aur poochha gaya ke us ka naam kya hai to usne kaha "Chandrika" hum ne poochha woh kaise is ladki par aayee to chandrika ne kaha ke yeh ladki kachra kundi ke paas se guzar rahi thhi. Yeh ladki burqe mein thhi magar iske baal bahar nikle huye thhe bus chandrika is ladki par sawar ho gayee.

Chandrika ne bataya ke do saal pahle uska kisi shiva naami ladke se ishq chal raha thha ghar walon ne un dono ki shaadi se inkaar kar diya aur zabardasti chandrika ki shaadi doosre shakhs se kar di.

Chandrika susraal mein khush nahi thhi aur ek din apne mayke mein aakar phaansi lagakar khudkushi kar lee. Us ke baad se us ki badrooh kachra kundi ke paas bhatak rahi thhi aur jaise hi yeh musalman ladki ka udhar se guzar hua chandrika is par sawaar ho gayee.

Baher haal usey sawal-o-jawab ke baad usey majboor kiya gaya ke is ladki ko chhod de, to chandrika ne kaha mere saath jo hua hai main iss ladki ke saath nahi hone dongi, hum ne kaha to is ke bare mein fikr mat karna. Allah Ta'ala ne is ki taqdeer mein jo likha hai wahi hoga, ab tu is par se chaleja. Usey Kalima Tayyaba pesh kiya gaya usne thode taal matol ke baad Kalima Tayaba padh liya aur 8 din ki mohlat mangi aur 8 din ke baad apne wade ke mutabique is ladki par se nikal gayee. Alhamdulillah ab yeh ladki khush-o-khurram apni zindagi guzar rahi hai.

2.**Ek** doosra waqiya hairat angez hai. Ek hindu ladki jiska naam Neetu hai apne shouhar ke saath aayee shouhar ka naam Sunny hai. Neetu aur uska shouhar dono Indian Airlines mein mulazim hain. Neetu ek dafaa office mein kisi cheez se takra gayee aur girpadi jis ki wajah se uska abortion ho gaya. Fouran usey qareeb ke hospital mein admit

kiya gaya. Jis bed par usey rakha gaya kuchh der qabl hi ek chiristian aurat ki mayyat ko le jaya gaya jo ke 6 maah ki hamila thhi uski accident ki wajah se inteqaal ho gaya us chirstian ki rooh is ladki ke jism mein daakhil hogayee, us ke baad se is ladki ki haalat ghair hone lagi.

Hospital se discharge hone ke baad jab usey ghar laya gaya to woh ajeeb ajeeb harkatein karne lagi. Shouhar se door bhagne lagi, cheekhne pukarne aur saman phenkne lagi. Isi douran uska pet bhi phoolne laga jis tarah kisi hamila ka pet hota hai. Usey bhook lagi to aisi cheezon ki talab karne lagi jis tarah ek hamila aurat khwahish karti hai. Neetu ek malyali brahman hai aur (pure) vegetarian hai lekin ab khane mein chiken talab karne lagi. Beherhaal ye silsila kayee din chalta raha.

Hamare paas ek ladka jiska naam tha shareef ilaaj ki garz se aaya thha. Taqreeban 4 saalon se woh pareshaan thha. Allah ke fazal se hamare paas ilaaj hua aur woh shifayab hua. Shareef ne neetu ke shouhar ko mashwira diya ke ek baar hamare paas neetu ka ilaaj kar ke dekho. Neetu ko hamare paas laaya gaya. Aur jab maine Allah ka kalaam padhna shuru kiya us ke andar ki rooh us par taari ho gayee. Neet buri aawazan se cheekhne lagi kursi uthakar

door phenk di. Behrehaal taaqat ke zor par usey bithaya gaya. Hamari ahliya ne uske baal sakhti se pakde jab main uska naam poochha to usne apna naam "Rozy" bataya uske shouhar ka naam joseph bataya aur yeh bhi bataya ke accident ki wajah se uski mout hogayee us waqt woh haamila thhi jis bed par neetu ko rakha gaya yeh bhi usi par soyee thhee usey yeh maaloom tha ke uska bachcha neetu ne le liya is liye woh isey pareshan kar rahi hai.

Us par Allah ka kalima pesh kiya gaya usne kalima padhne se inkaar kiya. Aur kaha gaya ke neetu ke upar se chalejaye usne saaf inkaar kardiya aur challenge kiya ke koi usey nahi bhaga sakta. Magar Allah ke kalaam mein woh taaseer hai ke baatil cheez us ke samne chakna choor ho jaati hai. Chand dino ke musalsal ilaaj ke baad woh badrooh us ke jism se nikal gayee aur aaj Allah ke fazal se neetu ek khushhaal zindagi guzaar rahi hai.

Taaruf

Sumayya(Rzt) Welfare & Educational Society, shaher Secunderabad ke ek qadeem mohalla Bearer's lane sikh village mein moqeem hai. Iss madarse mein khawateen, bachchiyon aur naa baaligh bachhon ko bila muaawiza arbi taleem ma tajweed di jaati hai. Is Madarse ka maqsad Qur"aan ki taaleemat ko zyadah se zyada logon tak pahunchana hai. Isi ke saath yahan Urdu bhi padhaee jaati hai aur roznaama siyasat ki jaanib se munaqida urdu daani ka imtehaan bhi dilaya jaata hai.

HAMARI DEEGAR ROMAN KITABEIN